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HEAL THE SICK

BY

JAMES MOORE HICKSON

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TO
MY MOTHER

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Wendell Wheeler 10-17-58

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"HEAL THE SICK"

World Tour March 1919 to April 1924

CHAPTER I

INTRODUCTION

I T was only natural that, after twenty-four years' pioneer work in Christian Healing which culminated in my recent five years' world-wide Healing Mission, numerous requests should reach me to write an account of my work and experiences. This I have tried to do to the best of my ability.

I would, however, ask my readers to bear in mind the fact that I am neither a clergyman nor a doctor; I am a layman and a student who cannot claim to have any special literary ability. One thing, and one thing only, gives me the right to be heard—my long, and wide, and varied experience in Christian Healing—and if sometimes I speak from conviction I trust it may not be considered dogmatic. The subject is too vast and deep for dogmatism, and the farther one goes into it the more humble he becomes.

The unfortunate thing is that when one is writing an account of his own personal experiences it is almost impossible to avoid the frequent use of the personal pronoun. But I feel sure the reader will appreciate this difficulty and will not misunderstand. The work is Christ's, not mine.

Probably only a few of my readers will have any real knowledge of the importance and scope of this healing work.

Let me then say at once that, although I embarked upon

my world-wide missionary journey solely dependent upon God's leading, it was not long before I received invitations from archbishops and bishops to hold Healing Services in cathedrals and churches throughout the world.

It may also interest the reader to know that leaders of non-Episcopal Churches wholeheartedly supported the Christian Healing Mission, and I also had in every place the support of doctors and nurses.

To attempt to give anything like a full account of each of the Healing Missions I have held during my five years' missionary journey would far exceed the limits of even a large book. I must content myself, therefore, with giving a brief account of but a few of them.

In most cases I have thought it best to let extracts from letters I have received from the bishops and clergy convey the facts to the reader.

Christian Healing is not a new doctrine ; it is as old as Christianity. I have no new theories, and my only point of view is that found in the Gospels.

Christian Healing formed an essential part of the work and teaching of Jesus Christ and of the ministry of the Early Church, and our part is to try to *revive* this ministry which the Church has so long neglected. I use the word "Church" in the widest and most catholic sense as meaning the blessed company of all faithful believers.

To understand the full significance of Christian Healing we must think *spiritually*, we must approach the subject on the spiritual plane, and we must remember that it is healing through the Person and Power of Jesus Christ, and Him alone.

Can anyone doubt for one moment that when Jesus formed His Church He meant it to be the medium through which He would continue the work and ministry He had begun in the flesh? His commission and command was in effect : "Carry on My work, go and do likewise, feed My sheep, preach the Gospel and heal the sick ; and, if you are faithful, you shall not only do what I have done, but greater works, because I go to the Father. I will

never leave you or forsake you, I shall be with you always."

The Early Church accepted the commission and obeyed the command, and the healing of the sick formed a natural part of her ministry. This healing ministry continued for some centuries, and only became exceptional when the Church became unworthy of it. That day was a day of calamity not only to suffering humanity but to the Church herself.

Our Lord's ministry was for the full and complete redemption of man's whole nature—body, soul, and spirit—and every means He employed must have been necessary, and who amongst us can claim to have improved upon His methods? To question the wisdom of the revival of this healing ministry, on apostolic lines, is to question the wisdom of Him Who commanded His Church to heal the sick. It is not our opinions for which the Lord asks, it is our faith and obedience.

The day is drawing near when the Book will be opened and the question asked, "Why did you not bring the sick and suffering to Me?"

Some say, "Our Lord certainly healed the sick, but it was for evidential purposes and to prove His Messiahship. The age of miracles is now past. There is no need for Christian Healing in these days of enlightenment and advance in medical and surgical science." Surely one can reply that Our Lord's work was beneficial as well as evidential, and that the age of miracles is past only when the age of faith is past. As to the part played by doctors and surgeons in saving life and restoring to health the sick, I should be the first to agree that these healing servants of God constitute *one* of the ways by which God's healing comes to us, but it is not the *only* way.

Every good and enlightened doctor is the first to admit that he cannot do more for his patient than his remedies can do. And it is a sad moment for a doctor when his hands hang down and he is obliged to confess that science can do no more. But is that God's limitation? Can

nothing more be done? No Christian doctor would say that his word and work was final, and that there was no cure for his patient because *he* could not find one.

I know of doctors who are big enough, at times of crisis, to get down on their knees and look up to the Great Physician; and I know of surgeons, too, who pray that their hand may be guided before they perform an operation. Surely one feels safer in such consecrated hands when one knows that overshadowing the surgeon stands the Healing Saviour.

Let us, indeed, thank God for the doctors and for all that the doctors are doing for suffering humanity. At the same time let us not make the mistake of limiting to material and mental means the Power of the Almighty to heal. And let us also avoid the mistake of those who would dissuade us from using material and mental means. We must be balanced and see God at work on the three planes of man's being—the physical, the mental, and the spiritual.

Christian Healing is a transference of *life* from God to man, and is God's response to man's faith in His Almighty Power.

I may say here that I am conscious of this Power flowing through me when healing, as I am also of the Lord's Personal Presence. And it is this Power which the sufferer often feels when hands are laid upon him in Our Lord's Name, and which causes him to say that he felt a warm glow pass over or through him, or something like an electric current, bringing relief, comfort, peace, and rest.

Our Lord attacked evil, manifesting as disease, from the *spiritual* side. He knew that the fight was not against flesh and blood but against principalities and powers, and that He alone, working through His servants, could effectually deal with the root and cause of suffering.

Hence the great need of co-operation between clergy and doctors, for every weapon—physical, mental, and spiritual—which God has placed in the hands of man must be used if the victory is to be won.

In penitence and faith the Church must go back to the

beginning and take up her commission afresh and do as the Lord commanded : " Preach the Gospel and heal the sick."

Many are feeling to-day that the Church as a whole is spiritually paralysed and has almost lost her vision, and that the spirit of fear seems to dominate her whenever the opportunity comes to " go over the top " and make a forward movement in battle against the enemy. We are not putting up a good fight, and in consequence the enemy is gaining ground on us. But a better day is coming. The Spirit is moving upon the face of the waters. The vision is being seen by many.

May I share with you, dear readers, a vision which was granted to me at a time when I felt discouraged and all seemed labour in vain? I went into my sanctum to lay my troubles before the only One Who could help me, and as I prayed my spiritual eyes were opened and I saw Our Lord, and He revealed Himself to me as the Lord of all Power and Might, and His message was : " Go forward, I am with you, be faithful, and fear not."

May this blessed message be an inspiration and encouragement to many, as it was to me.

CHAPTER II

PERSONAL EXPERIENCE AND CALL TO THE MINISTRY OF HEALING

I AM often asked the question, How did you first begin to heal? To answer that question I must go back to the days of my early life.

✓ My mother, who was the youngest daughter of the late Dr. Watton, was a good Christian woman with deep spiritual insight and a most loving and affectionate nature. I can truly say that I owe much to her, for she taught me to pray, and made the Person and Presence of Our Lord *real* to me. That, to my mind, is the greatest and most precious gift that a mother can give to her child, for it becomes the foundation of one's whole life. She used to read to us of Our Lord's work and ministry, and we often prayed together, as a family, for those who were sick. At such times I felt a great sympathy for the afflicted and a keen desire to help them, and I often prayed alone for them. But my first act of healing through the laying on of hands was in 1882, when I was about fourteen years old.

We were sitting together one evening in the drawing-room, and a little cousin was suffering acutely from neuralgia, and in a simple way I was asking Our Lord to help her, when it suddenly came into my mind, almost as though the word had been spoken, "Lay your hands on her face," and I immediately did so, with the result that the pain vanished. A few days later I was similarly impressed to lay hands on the face of her sister, who had St. Vitus's dance, and the cure was immediate. After this I had many

cures—chilblains, headaches, etc.—and my mother told me that God was evidently working through me in healing the sick, and that we must pray about it, asking Him to guide me in the right exercise of this ministry.

I was always conscious of Our Lord's Presence and knew that whatever help was given came from Him.

From that time, and until the South African War in 1900, I used the gift when occasion offered and helped many physically, mentally, and spiritually through prayer and the laying on of hands. Sometimes healing was received through prayer alone without the touch, the sufferer being at a distance and unaware of the fact that she or he was being prayed for.

It was in 1900 that a great change came into my life. A London doctor, my wife's uncle, asked me to come and minister to a young officer in the British Army who had been wounded in the South African War. He was in great pain and unable to sleep owing to his nervous system being almost shattered. I went and laid my hands on him in silent prayer. In a few moments all pain had left him and he made a very rapid recovery.

The doctor said to me afterwards: "You have no right to be doing anything else, with such a Gift of the Spirit," and in a strange way it was borne in upon me that God was calling me to dedicate my life to His Healing Ministry. From that time I have done nothing else, and I have made it my life's work to try to revive in the Church this part of her ministry, which has been lying in abeyance for so long.

At the suggestion of the doctor I went to a Harley Street physician to study anatomy and physiology, but he strongly advised me to go through his full course of instruction, which also included massage and medical electricity. This I did and obtained his certificate, and I have found this knowledge of the human body, although elementary, useful on occasions, especially when working with doctors.

I remember some amusing incidents in those early days.

How, for instance, people were afraid lest their friends might hear of their believing in healing through faith and prayer. Once I was in the Bishop of London's waiting-room and got into conversation with a Church dignitary, who was waiting his turn for an interview. I spoke to him about Christian Healing. I suppose he thought I was quite mad, for as he left the room he looked back and said, "I think you ought to see a doctor!"

On another occasion a gentleman called upon me and began to discuss Christian Healing. I saw that he was very incredulous, and after about half an hour's conversation he said: "I can't make it out." So I asked him what might be the nature of his difficulty, and he replied: "Well, you *look* all right!"

In 1905 we founded the Society of Emmanuel, of which I was asked to act as president. Bishop Mylne, late Bishop of Bombay and then Suffragan of Worcester, was vice-president, and Adelaine Duchess of Bedford, Countess Beauchamp, Mrs. Edward Trotter, Mrs. Dickin, the Rev. Maurice Bell, the Rev. George Trevelyan, Mr. W. M. Wroughton, Lady Mosley, and others were on the Committee.

This Society was formed to promote the following objects:—

(1) To develop the Divine gifts left to His Church by the Master, especially the gift of healing by prayer and laying on of hands, with the object of using these Divine gifts not only for the healing of the body, but as a means of drawing the souls of men nearer to God.

(2) To form a strong wall of defence against the powers of evil, by mutual united intercession and by common reception of the Holy Communion on the second Sunday in the month.

(3) To safeguard the central doctrine of the Incarnation all members should acknowledge the Godhead of Our Lord and the truth of the Incarnation.

(4) All operations of the Society to be freely used for *all* in need of them.

Services were held at which addresses were given on the

subject, followed by discussion. Healing Missions were also held in the East End of London amongst the poor, and in other parts of England and numerous addresses given at theological colleges, rural-decanal conferences, and meetings of clergy and other gatherings. I also spoke on the subject at the Pan-Anglican Congress in London in 1908. In the same year I published a small book entitled *The Healing of Christ in His Church*, the MS. of which was submitted to, and approved by, the Archbishop of Canterbury and the Bishop of Winchester, and 250 copies were sent to Lambeth Palace at the Archbishop's request and distributed amongst the bishops assembled at the Lambeth Conference held in that year.

In 1921 the Society of Emmanuel was dissolved, as we considered that its objects had been attained, inasmuch as I was then holding Healing Missions throughout the world in cathedrals and churches, and therefore guilds and societies for Healing were superfluous and unnecessary. Our work was for the revival of this ministry in the *Church* and no other organization should be needed.

In January 1908 I commenced the publication of *The Healer*, a monthly magazine, Mrs. Dickin acting as editor. This paper has continued ever since, and has now a very wide circulation, with subscribers all over the world. I think, also, it is generally admitted that much good has been done through this agency in guiding thought and in bringing conviction to the hearts and minds of many. It has been a point of contact, and helped to keep us all together, especially by giving news to the different countries of what was being done in other parts of the world. Much credit is due to Mrs. Dickin for the able and sympathetic way in which she has edited the magazine.

In 1910 the Hospice of Emmanuel was founded by the Society of Emmanuel. Its main object was to help poor gentlefolk whose financial position did not enable them to engage the services of the best medical help or to go to nursing homes; and again it was considered that at the

Hospice patients could not only receive the best medical and nursing attention, but at the same time have the spiritual ministrations of the Church through the priest and healer.

Another thing was that, as the doctors would diagnose all cases, give whatever treatment was necessary, and keep the case books, we should be able to give to the medical profession the proof for which they are constantly asking, of instances of healing. Great care, therefore, was taken to have everything as complete as possible. Two highly qualified medical men volunteered to give their services free of charge. I did the same. A chaplain was appointed with the approval of the Archbishop of Canterbury and the Bishop of London. The matron had received thirteen years' experience in the Westminster Hospital, and all the nurses employed were fully qualified. The matron, the nursing staff, and the servants were the only ones who received remuneration for their services.

The Home was made very comfortable and a beautiful little chapel attached.

All ran smoothly until one morning I was informed by the doctors that they had received notice from the Medical Council to the effect that if they continued to support unqualified practice they would be struck off the rolls. This meant that they had to resign, and we were placed in the position of being without medical aid. The facts were communicated to His Grace the Archbishop of Canterbury by the chaplain, and the Archbishop wrote to the Central Medical Authority for an explanation. I was informed that their reply was to the effect that there was a difference between welcoming my aid when the patient was in the hands of a doctor and allowing doctors to attach themselves to an institution for what they called "covering" purposes, which meant that if a death should occur at the Hospice there would be a doctor in attendance to sign the death certificate, whereas if no doctor were in attendance a post-mortem could be made, and perhaps also a prosecution. The Hospice Committee considered that the work could

not be carried on under such conditions, and there was nothing to do but to close.

Although I could not then have resident patients, I continued to minister to the sick, and kept to my rule not to see a doctor's patients without his knowledge and consent. Therefore most of the sufferers who came to me did so in this way, and in such cases the medical and spiritual treatment continued to supplement and aid each other.

The number of sufferers that came kept me busy from early morning until late at night. It was one continuous stream, day after day, and year after year. Old and young they came, with every kind of trouble, both spiritual and physical; people of all nationalities and creeds, and of every grade in the social and business world, all took their turn and received the same attention. Volumes could be filled with letters from grateful patients giving thanks for benefits received.

In August 1914 we formed the Emmanuel League of Prayer for the War which had over one thousand members. We prayed daily for the sick and wounded, the sorrowful and bereaved, as well as for God's help and guidance for all on the field of battle and for those who held responsibility in other ways.

About the beginning of 1917 I was guided to go apart and pray, and I went to the Island of Iona off the west coast of Scotland, whither St. Colomba came from Ireland in A.D. 561, bringing Christianity to Scotland and to England. On my way I was obliged to change trains at Stirling for Oban, and on entering the railway carriage I found there an old man wrapped in a shawl, looking very ill and miserable. His son was with him and seemed relieved to have someone else in the carriage, explaining that his father had been in hospital in Glasgow and had implored to be taken to his own home, as he felt that he could not recover and did not want to die in a hospital. But the son added: "I don't think I shall get him home." I saw the position was serious and knew that I had been

guided to that carriage, and so I explained briefly to his son about Christian Healing and suggested that we should kneel down together in prayer while I laid my hands on his father. His reply was, "I don't scoff at it," and he asked his father if he would like us to pray for him, and in a feeble voice the old man replied in the affirmative. So we knelt down and I placed my hands on him and prayed. The effect was instantaneous and the old man asked for his pipe! I then learned that their home was on the Island of Mull, just across the sound from Iona, so we travelled practically all the way together, and his people were rejoiced to hear his story and to find that, instead of a very ill man returning to them, he was well again.

The news soon spread around Mull and Iona, and numbers of the poor crofters (small farmers) came to me and many were healed. Just before I left for London I went to Bunessan, a small village in Mull, to see a fisherman's wife who was a helpless cripple from rheumatoid arthritis. She had wonderful faith and kissed my hands, saying, "The Lord has sent you to me." I did what I could for her, and in prayer we looked up to Christ and claimed His promises to those who believe. The poor woman was comforted and much relieved.¹

Just as I was leaving a little cobbler, Mr. McLean, came and stood at the door; he had heard that I was in Bunessan and wanted to know if I would walk over the hills with him—a distance of three miles—to see his wife, who, he explained, was suffering from heart disease and dropsy and was too ill to come to me. I went with him to their humble little home and after we had prayed for his wife, he said to her: "Now when Peter's wife's mother was healed she arose and ministered to the people. Now you get up and serve the gentleman with a cup of tea," and immediately she did so.

Six months later I received a letter from this dear man, of which the following is an extract:—

¹ *Vide* letter on page 13.

ARDCHIAVAIG,
MULL, SCOTLAND

MY DEAR FRIEND,

I am sorry for being so long in writing to you, but I was waiting to see how would my wife get on after your visit to Mull. I have to tell you that she is keeping well and never felt the weakness of heart since you were here, and Mrs. Robertson,^{*} Bunessan, is well now. She would need two men to take her to the fire; now she is doing the housework since you were there. She felt the power going through her. They do believe in the power, and I hope they will give the glory to God, Who gives all the power; and for myself I don't think I was ever so much rejoicing in the Lord as the day I was with you in heavenly conversation. I got as much good as any one of them from your spiritual faith.

I am,
Yours faithfully,
(Signed) GEORGE McLEAN

I have entered rather fully into this case as it has an important bearing on my future work, for it was while I walked with Mr. McLean, in what he calls our "heavenly conversation," that I was impressed in no uncertain way that I was to go round the world healing the sick and preaching the Gospel of Love.

I knew it was a call from God and that I must obey. I therefore began to make my arrangements so as to be in a position to set out as soon as the war was over and travelling was made possible.

Many of my friends tried to persuade me to remain and pointed out many practical difficulties, including the fact that no invitations had been received from abroad and that there was neither preparation nor organization in this or other countries to help me. They reminded me that I was leaving a work and connexion that had taken me eighteen years to build up and that there was so much suffering at home as to render it quite unnecessary for me

^{*} Mrs. Robertson is the fisherman's wife, suffering from rheumatoid arthritis. She was so crippled that it took two men to move her with difficulty across the room from her bed to a chair near the fire.

to go elsewhere. My only reply to all this kindly advice was, “The Lord has called me and I *must go*.”

I then began to make my arrangements. Our house in Talbot Square was given up, temporary offices were secured so that the publication of *The Healer* magazine could be continued, and the intercession services and mission work generally carried on at home.

I was able, therefore, when the time was ripe in March 1919, to set out on my five years' missionary tour round the world which ended in April 1924. The money I had in hand was sufficient for a short time only—to pay my expenses abroad and to meet my office and home expenses. But I had no anxiety, for I knew that God had *called* me to this work and that the whole enterprise was in His hands.

I may mention here that I have never received one shilling from the Church and have no organization behind me. I went out in faith. I had personally to provide for the upkeep of my office and staff in England and to pay my own travelling, hotel, secretarial, and other expenses round the world out of the free-will thank-offerings which people who attended the Healing Services were good enough to make voluntarily direct to me, by placing them in an offertory box at the church door. In some places the offering was not sufficient to meet the local expenses, in other places it was more than sufficient, and therefore I was able to keep going. Had it not been for the liberal offerings in America I should not have been able to take the long and expensive tour through the poorest parts of India, China, Palestine, etc., where people have little or nothing to give.

There were no collections at the Healing Services and no one was asked to give—the Healing Ministry was free to all.

CHAPTER III

THE CHRISTIAN HEALING MISSION IN U.S.A. AND CANADA

THE Great War ended in 1918 and in March 1919 I sailed for America without an introduction or any invitation from the bishops and clergy, or any definite plans to follow. But we had been praying for two years for Divine Guidance, and I knew that God had the plan ✓ and it was only for me to go forward step by step as the way opened up.

The first place in America where I made a halt was Boston. There I arrived one Sunday morning without a soul to meet me, and, after securing a room in an hotel, I walked along the street and came to St. Paul's Cathedral Church, which I entered, and seeing some leaflets in the pews I looked at them. They were notices saying that Archdeacon Grieg, of Worcester, as he then was, and now Bishop of Gibraltar, was coming to Boston that day and would give a course of addresses in that church during the coming week.

Until then I was not aware that the Bishop was in America or that he contemplated going there, but at once I felt that the coincidence was not mere chance, as the Bishop had been in touch with my work in England for many years and had personal knowledge of the healing of many cases of illness in the Worcester Diocese.

I left a note for him with the verger, and next day I had a telephone message from Dean Rousmanière, saying that the Bishop was staying with him and would I call, as he also wished to see me. I went to the Deanery, and

the Bishop said: "Mr. Hickson, I had no idea that you were coming to America, but feel that God's hand is in this." Then he, the Dean, and I knelt down before we began our conversation and asked for Divine Guidance.

From that moment every Episcopal church opened to me, and the Bishop went on to New York and Washington preparing the way. I held many small services in Boston, including St. John's and St. Paul's, and had my first healing meetings in St. John's, which is the church of the Cowley Fathers in that city. To New Bedford I paid two visits, on the second occasion speaking to a special meeting of ministers of all denominations and visiting many sick folk, also holding a mission and remaining two days in this large town. Onset, a town about fifty miles south of Boston, I also visited, and gave addresses at St. Francis's Home and St. Anne's House, both connected with the community of St. John the Evangelist, Boston; I also addressed a special meeting of the city missionaries of the Congregational Church.

A three weeks' Healing Mission was held in Boston in the private chapel of St. John's Church, and one continual stream of sufferers came there daily for help and comfort.

From Boston I went on to New York, and was most cordially welcomed by Dr. Manning, then Rector of Trinity Parish (with about seven large churches under his care) and now Bishop of New York. Bishop Manning at once entered most sympathetically into my Mission, and placed at my disposal Trinity Chapel in 25th Street, a most beautiful structure capable of seating about one thousand people. The Bishop also caused notices to be read at all church services throughout the city, informing the various congregations that a Healing Mission was being conducted daily in Trinity Chapel.

The Mission started quietly, and for the first few days I ministered to an average of twenty people daily. The work, however, was becoming known, and increasing numbers of the sick and suffering sought help. They began to flow in by tens, then by hundreds, and very

soon by thousands, a vast multitude of suffering humanity, —men, women, children—of all classes, creeds and nationalities, poured into the church from early morning. Sometimes the services lasted from ten o'clock in the morning until about three or four in the afternoon without a break.

Day by day they came—rich and poor—sick and suffering—Jew, Roman Catholic, Episcopalian, Nonconformist, coloured people, Chinese, all uniting in the Name of Christ that they might be cleansed and healed. It was a sight none might witness without being profoundly stirred.

The Mission continued for three weeks and was a very strenuous time, for after my ministrations in the church numbers of people waited for interviews; and then, later in the afternoon and evening, the bedridden cases had to be visited in hospitals and in their homes. The Mission closed by a service of praise and thanksgiving; about eight hundred people were present, amongst them many prominent clergy and laymen.

I am very much indebted to the Rev. J. W. Sutton, the Vicar of Trinity Chapel, and also to Miss Margaret Halsey, for all their help and sympathy throughout the Mission in New York.

Leaving New York I went to Atlantic City, spending a few happy days of rest and fellowship with old friends, Mr. and Mrs. S. D. Gordon.

After this interval I went on to Philadelphia, where scenes similar to those in New York were enacted. I held a few days' Mission in St. James's Church. Owing to the crush of people the church doors had to be closed shortly after opening. One of the hardest things we had to do was to say that no more could be seen that day. Many hundreds of sufferers received the laying on of hands for bodily and spiritual troubles. I also visited a home for crippled coloured children, and had a delightful service in their private chapel, and ministered to about thirty of these patient little sufferers.

Bishop Rhinelander had called together the clergy of the diocese to meet me, and I addressed them in the Church House, about one hundred and fifty clergy being present.

The following is an extract from an address given by the bishop of the diocese, Bishop Rhinelander, to the Diocese of Pennsylvania :—

Mr. Hickson, in his Healing Mission, stakes everything on two great truths in combination: The living power of Christ in His Church, and the efficacy of penitence to provide a sure entrance for that power in human life. He insists that all healing done is spiritual healing, the direct immediate action of the Holy Spirit of God on us as spiritual beings. The curing of physical disorders and diseases is secondary, not primary; incidental, not the chief end; a sign infinitely and eloquently expressive, as in Our Lord's days on earth, of the spiritual re-creation and renewal which has taken place. To take up one's bed and walk, in these days as in those, is proof that one's sins have been forgiven.

And Mr. Hickson tells us that those who come to Christ for healing always realize this. Sick people go to doctors and are cured. They are very grateful, but they are not penitent. Why should they be? But when the sick come into Christ's Presence asking to be healed they not only show their wounds and tell their symptoms; they confess their sins. And they find the surest and deepest reality of cure, not in the relief of bodily infirmity and pain, but in the knowledge of forgiveness.

This servant of God, by his visit here among us, has brought to many a new sense of Our Lord's real and living Presence in His Church. He has brought us back to the very heart of our religion, and shown us the secret of the power which makes possible what were else utterly impossible.

Returning to Boston, a tremendous work awaited me, and Missions were conducted in three different churches—the first in St. John's, the second in St. Paul's Cathedral, and the third in the Church of the Advent. Throngs came from other States, many individuals travelling thousands of miles. A large staff of voluntary helpers came forward, and to give some idea of the correspondence alone I might mention that over three thousand letters were replied to during three weeks.

The following letter written by a well-known American lady of her instantaneous cure may be of interest :—

May 12, 1919

MY DEAR MR. HICKSON,

It is not easy to put into words my gratitude for what God has done for me through you. In the first place, I have apparently been entirely relieved of a nasal growth which has been recurring at intervals for many years, and has been removed by surgery many times. I was just ready for another operation when you offered to see what might be done for me by the laying on of hands. Even yet I can hardly believe what actually came to pass. The fact is that the surgeon's result was obtained without the surgeon's knife. After having been unable to breathe at all through my nose for a month, I am now breathing naturally and easily by that means.

An account of the Boston Mission appeared in the *Living Church*, and the following passages are extracts :—

The old grey stone church of St. John the Evangelist was filled with a multitude of suffering ones who had come in faith to receive the laying on of hands.

The next week St. Paul's Cathedral threw open its doors to the Mission of Healing, and up the wide stone steps came again the same throng, ever changing, yet ever the same in its suffering and pain. A prayer by the priest, a word of courage from Mr. Hickson to all, reminding them to pray for each other in quietness and with no thought of self ; and then again the work began.

Finally there came, in the third week, the two days at the Church of the Advent which should close the public Mission. Those last two days were indeed days of thanksgiving and uplift. Out of disease and defeat, victory ; out of travail, a new birth.

It is estimated that nearly three thousand people received the laying on of hands. The testimonies to the healing of body and soul are pouring in hourly. The last word must be one of unutterable thankfulness that through this great experience there has come to Boston, and to all who come within reach of the Christian Healing Mission, a revelation and an enduring consciousness of the Power of God and of the tenderness of the Healing Saviour towards the suffering of the world which He came to save.

I then received an invitation from bishops and clergy to go to Detroit at the time of the Convention of the Episcopal Church, in order that I might give the message to the bishops and clergy assembled, and at the same time conduct a Healing Mission in one of the large churches of that city. This I did in October 1919. An American clergyman, writing on the subject, comments: “Can anyone recall a similar incident in the history of the Church when a layman spoke to the members of the Episcopate and Priesthood on a purely religious subject, and was even questioned by them?” About four hundred were present.

This was a great opportunity, as it enabled me to meet and deliver my message to the bishops, clergy, and prominent laity, also to many of the members of large religious Church organizations in the States, and to missionaries from China and other parts of the world. And they in turn went before me to organize the Missions and spiritually prepare their people for them.

Towards the close of the Convention the following resolution was passed without one dissentient voice:—

MINISTRY OF HEALING

RESOLVED—The House of Bishops concurring, that a joint Committee be appointed, consisting of three bishops, three presbyters, and three laymen, to consider the fuller recognition of the Ministry of Healing in the Church and the need of its revival under proper sanctions and safeguards, and to report upon the subject as early as practicable.

This resolution prepared the way for a very much wider movement, and an itinerary was drawn up for me to visit and hold Healing Missions in cathedrals and churches in all the big cities from the Atlantic to the Pacific throughout the States.

Chicago was the first great city on my itinerary to be visited, and my Mission there was held in St. Peter's, of which the Rev. F. Budlong, who gave me the greatest assistance, is rector. The church was crowded and the

public interest very great. It took some organizing to make everything run smoothly, and I was fortunate in having fine men and women to help me and in meeting several other clergymen who are keeping the work going there.

One very happy incident took place. A chief priest of the Greek Church came forward as I was laying hands upon the sufferers. In a few beautiful words he said that he had come to welcome me on behalf of his Church and to assure me of their prayers and blessing on my work and Mission, adding that in such a work he felt all Christians must unite to support me.

From Chicago I went to Milwaukee for three days, and held services in St. Mark's Church and conferred with the clergy, who were all eager to forward the work.

I then proceeded to Buffalo, where Bishop Brent invited me to hold a Mission in St. Paul's Church. The Bishop himself assisted me at the services, and often gave the blessing after I had ministered to the people. The numbers here were very remarkable. After ministering for hours at the chancel rail, I would pass down the aisles laying hands on those remaining, usually some hundreds.

Leaving Buffalo, I went for a day to Rochester, where we had a great gathering, followed by visits to the bed-ridden. By the night train I went on to Saranac Lake, which is a health resort, where two-thirds of the population are said to suffer from tuberculosis. Here I held a Mission and a special service for doctors and nurses, from whom I received the greatest help and support.

Many of the doctors came to me for help for themselves, and not only invited me to visit their patients but the large sanatorium there as well.

Going on to Albany, which is the capital of the State of New York, I held a Mission in the cathedral, and received a warm welcome from the bishop and clergy.

The next Mission was in Baltimore, when large crowds attended; and it is worthy of note that the clergy not only

of the Episcopal Church, but of other communions, united in support of the Mission.

From Baltimore I went on to Williamsport, Pennsylvania, and the Mission was held in Christ Church ; thence to Harrisburg, where I was the guest of Bishop Darlington, who attended all the services and gave his support. In Pittsburg, Pennsylvania, I found Bishop Whitehead greatly interested and sympathetic. The Mission was held in Trinity Church and in Calvary. Great numbers came to both these churches.

Passing on to Erie, Pennsylvania, I was the guest of Bishop Rogers Israel, who gave me a most kind welcome and was with me during the entire Mission.

In New Haven and Hartford, Connecticut, much good was done, not only at the Mission, but in meeting many professors and groups of students from the various colleges. In each place I also had a conference with the clergy, to which ministers of the various denominations were invited. Bishop Brewster, the Bishop of the Diocese, and his suffragan, Bishop Acheson, both gave me support.

At Richmond, Virginia, I met with the same hearty response. Richmond is a very important centre, and people came from all parts.

Bishop Darst brought about seventy-five of his people from Wilmington, North Carolina. Besides the services in Trinity Church and St. Paul's Church, I had a meeting of clergy and doctors, and a separate service for coloured people, who are most devout, and entered into the service with great reverence and humility.

At Atlanta, Georgia, I was met by Bishop Mikell. This, too, is a very large centre, and the effects of the Mission will be far-reaching. Many clergy travelled long distances in order to learn how to get the work established in their parishes. Here again I addressed a large gathering of clergy. The Mission was held in St. Luke's Church.

The next Mission was at Dallas, Texas, where I was the guest of Dean J. H. R. Ray. Bishop Garrett, the

aged Bishop of the Diocese, and Coadjutor-Bishop Harry T. Moore helped me throughout. I append the Bishop's letter.

DIocese OF DALLAS

DALLAS, TEXAS,
January 23, 1920

MY DEAR MR. HICKSON,

I wish to express to you my very grateful thanks for the help and blessing you have bestowed upon this diocese by your visit.

Your very kindly tender consideration as shown to all sorts and conditions of afflicted people would of itself prove a benediction to any community, but when such consideration has been consecrated to the noblest purpose of bringing the living Christ close to the bodies and souls of such large numbers, so distressed with such a variety of serious ills and of past experience of hopeless despair, then indeed your Mission has assumed a character of sublime importance as sacred as it is unique.

I trust, sir, that large and abundant blessing may result to the individuals you have treated, that the whole Church may feel the impulse thus imparted to its spiritual life and that upon yourself may descend an ever-increasing measure of Divine peace and favour.

With most cordial wishes for your future, I subscribe myself,

Your deeply indebted friend,
ALEX. C. GARRETT,
Bishop of Dallas

At Galveston, Texas, the Mission had the fullest support of the Bishop of the Diocese, Bishop George H. Kinsolving, and the Coadjutor-Bishop, Bishop C. S. Quin, who were both present. I addressed the council in Christ Church, and also a special conference which was held for the bishops and clergy. Here also I had a special service for coloured people in their own church, the rector of which is a coloured gentleman of the Episcopal Church.

San Antonio was the next Mission. My host here was Bishop William T. Capers, the Bishop of the Diocese. The Mission was held in St. Mark's Church, and the attendance and interest was even more remarkable than

in some other places. At the final service the crowd was so great that the church was unable to accommodate all, and Bishop Capers went out to give an address from the steps of the Parish House to those outside.

The following letter from the Bishop of the Diocese should be of interest.

DIOCESE OF WEST TEXAS

February 25, 1920

The Right Rev. William Theodotus Capers, D.D., Bishop of the Diocese, residing at San Antonio, Texas, writes :—

You must not construe my long silence as a lack of profound interest in your work, nor as an indication of my failure to appreciate your contribution to my own spiritual life, as well as to the spiritual life of the whole diocese. The truth is, I have not been able to write because of the enormous amount of work your Mission at St. Mark's Church has created for me. My correspondence has more than doubled, and I have been brought into contact with scores of people whom otherwise I should never have known. It is this work that has kept me so busy as to prevent my writing to you until now.

You will be interested to know that exactly two thousand six hundred persons were ministered to at St. Mark's and that I sent each one of these persons a letter, a copy of which I am enclosing. You will see by this letter that I am offering these people our continued prayers.

I find it very difficult to state in moderate language the benefits that your visit to my diocese brought, for it seems to me that you have absolutely changed the atmosphere and point of view of the work of, not only my ministry, but possibly the ministry of every clergyman who shared in the Mission you conducted. You have given us a fresh appreciation of prayer, of the Scriptures, and of faith itself. You will understand that I am speaking largely of myself, but I am of the opinion that many of the clergy share my feeling of debt and gratitude toward you, and I must add that I have learned of no opposition to your presentation of the question of Christian Healing on the part of anyone.

I want you to feel assured of my personal affection and continued gratitude throughout my life. You shall ever be in my daily prayers, and I feel certain that the Church will

ultimately realize a larger life of service through your interpretation of her Faith.

The next Mission, at El Paso, Texas, was held in St. Clement's Church, and Dr. Fuller Swift, the Rector, was most cordial and earnest. A most inspiring incident occurred on the closing day, when about twelve hundred Mexicans came in a body to receive help. This was the more remarkable, as they were practically all Roman Catholics. The church being already full, there was no room for them, so they had to be ministered to in the large parish hall, which was so packed that it was impossible for me to get among them; I therefore stood at the head of the stairs and ministered to them as they passed me, and at the foot of the stairs they received priestly blessing. Their demonstrative manner of expressing their gratitude was by kissing our hands, and even stooping to kiss our boots.

From El Paso I passed on to Phoenix, Arizona, where I was the guest of Bishop Julius W. Atwood, and the Mission was held in the pro-cathedral, which was not large enough at times to accommodate all who wished to attend the services. Bishop Atwood is a firm supporter and believer in this ministry, and he and Dean Scarlett intend to establish it as far as possible in the diocese.

MISSIONARY DISTRICT OF ARIZONA

April 7, 1920

The Rt. Rev. Julius W. Atwood, D.D., Missionary Bishop, residing at Phoenix, Arizona, writes:—

You certainly brought to us a most helpful and inspiring message. I think the spiritual benefit from your visit even surpasses the helpfulness that was brought to some of our sick people. I have heard many expressions of appreciation and no criticism whatever of the work.

Dean Scarlett has been carrying on the work with great success and very good attendance at the services of Intercessory Prayer. He tells me he will write to you concerning the work that he has been doing.

MISSIONARY DISTRICT OF ARIZONA, PHOENIX

March 29, 1920

The Dean of Trinity Pro-Cathedral, Phoenix, the Rev. W. Scarlett, writes :—

I have been long in writing to you, but you are very much to blame for this yourself. Since you left us it has taken a good deal of time to follow up people whom you started on the road to recovery and to organize the work. But now we are going along beautifully and we are in this great work to stay. It is a very great privilege to be in this work, and I am grateful to you beyond words for showing us the way.

Nor can I begin to tell you of the remarkable results which have followed your Mission here in the Cathedral. It was the greatest impulse spiritually we have ever had.

The physical results of the Mission have been wonderful. The dear girl whom we saw for three days (the one who was to die the first afternoon you visited her) is getting on day by day and is very far indeed from death's door now.

From Phoenix I went to the Grand Canyon in Arizona, before setting forth on the great Mission to the large cities of the Pacific Coast.

The next Mission was held in Pasadena, which was considered to be the best centre, being accessible to sufferers in Los Angeles. Here I was met by the bishop and clergy, who gave me a very cordial welcome. We had the usual crowds of sick and suffering people here as elsewhere, all coming to Christ for healing of body and soul.

From Pasadena I went on to San Diego, Santa Monica, and Santa Barbara, at which places Missions were held. My next move was to the great city of San Francisco.

The San Francisco Mission was held in the Cathedral, which was often filled two or three times during the day. All the prominent clergy were in deep sympathy, and I am happy to hear that the follow-up work has been well established.

The following is a copy of the letter sent out by the Bishop, the Dean, and the Rector to all who attended the Mission :—

SAN FRANCISCO,
March 1920

DEAR FRIEND,

You are one of those who shared the blessing of the Healing Mission conducted by Mr. James Hickson in Grace Cathedral. To all who came, irrespective of creed or circumstance, the experience of those sacred days was an event in a lifetime. High and low, rich and poor alike, were lifted in simple faith to the feet of the merciful Christ, the only Source of healing, of health, of life and joy. Now, in the afterglow of that experience, we thank Our Heavenly Father for the unspeakable Gift of His Son Who has risen over our broken lives with healing in His Wings.

The Committee upon whom rested the responsibility for Mr. Hickson's coming is moved to write you this letter to remind you that the blessing of the healing touch is but the beginning of the work that the Lord Christ would do for you in body, mind, and spirit. He came that you might have life, and have it more abundantly. To-day, as of old, He says, "According to your faith so be it done unto you." And that faith itself is the Gift of God. It will grow ever stronger in you as your heart and life are open to receive the Spirit which your Heavenly Father so freely and gladly sends.

We would, therefore, urge upon you to go as soon as possible to your own priest or minister and ask for his help. We would also announce that Prayer Circles are being formed in many of the Episcopal churches, and that all those who ask for prayer will be remembered daily. All who are without Church connection are reminded that the clergy of the Episcopal churches will be glad to give their help in every way. Also there are churches in all parts of the city open all day, in which you are welcome for private prayer.

And finally, if you have been blessed in any way through the Mission, will you not use the enclosed envelope, so that we may let Mr. Hickson know what his unselfish work has meant to you? The best thankoffering we can send him now will be the expression of your gratitude in the few simple earnest words that you may be moved to write in response to this letter from the Committee to yourself.

Very faithfully yours,

EDWARD L. PARSONS,
Bishop-Coadjutor

J. WILMER GRESHAM,
Dean of Grace Cathedral

THOMAS PARKER BOYD,
Rector of St. Paul's Church

From San Francisco I travelled north to Portland, Oregon, and there held a three days' Mission in the Grace Memorial Church. The following letter from Dean Hicks gives some account of the work in this place.

PORTLAND, OREGON

March 27, 1920

From the Pro-Cathedral of St. Stephen the Martyr, the Dean, the Very Rev. Reginald T. T. Hicks, writes :—

Needless to say I was very much impressed with the Mission and thankful to God for the stirring up that the Church has received. Healing has always been very near to my heart and when opportunities presented themselves, I have administered Unction and the results have been wonderful. Feeling that this was a part of my commission, I could not help myself but try to obey the command. I have talked and preached about it for years. But your Mission has caused the dry bones of Israel to take on new life, and for this I rejoice and thank God.

From Portland I journeyed to Seattle, in the State of Washington, and there held a two days' Mission in Trinity Church, the story of which is told in the following letter from the Rev. Wm. H. Bliss, the Rector.

SEATTLE, WASHINGTON

April 14, 1920

The Rector of Trinity Parish Church, the Rev. W. H. Bliss, writes :—

It has been with deliberate intention that I have put off writing you my impression of the Mission for so long. The immediate results were so plain and, to me, so unexpected that I was moved with a desire to let them be tested by time before I wrote fully. To you, of course, it is the usual story, but to those for whom the Mission was a new experience it came as a great and glad surprise that the chief results were such as touched the religious consciousness and devotion of the people in the deepening of their spiritual life and the strengthening of their faith, rather than the mere satisfaction which came from physical benefits received.

In three cases almost total deafness was immediately relieved, the improvement giving promise of a final and total cure.

In one case the blindness of one eye, pronounced incurable by specialists, was so far improved that the doctors now say the sight will be normal.

At least three cases have been reported where goitre is disappearing.

One man wrote that after seven years of suffering such severe pains in his right leg as often deprived him of the power to walk and sleep, after treatment the one leg became as well as the other.

A woman suffering from arthritis was carried into the church to the chancel rail, got out of bed and walked the next morning, and her improvement has continued from day to day.

Another woman with rheumatism in the arms, rendering them incapable of movement, was cured instantaneously and held a praise service for an hour on the walk outside the church among those waiting to enter.

A woman with floating kidney reports that after treatment she felt no more pain or distress.

These are some of the more definite of the scores of cases of improvement, and reports are still coming in.

Spokane was our next centre, where we had a three days' Mission with most blessed results, both spiritual and physical. The Bishop, the Right Rev. Herman Page, D.D., was present at all the services, and afterwards took a personal interest in arranging for the continuance of this healing ministry in his diocese.

SPOKANE, WASHINGTON

April 17, 1920

Writing of the Mission at Spokane, the Rev. Lindley H. Miller says:—

Our work continues with splendid results.

Bishop Page has been carrying on the healing work in his visitations with great success. The other day at Wenatchee the little church was so crowded that they had finally to shut the doors and many were unable to get in. In many other places in the district he is developing this great work.

From Spokane I had a long journey of about twelve hundred miles to Fargo, North Dakota. Here I was met by the Bishop, the Right Rev. John Poyntz Tyler, D.D., who gave me a very warm welcome. The spiritual preparation and also the organization were very good, and large numbers of sick folk attended the services to be ministered to.

The following letter from the Bishop, written a month later, shows how keenly the work is being carried on after my departure.

BISHOP'S HOUSE,
FARGO, N. DAKOTA,
April 14, 1920

The Right Rev. John Poyntz Tyler, D.D., writes :—

We have kept up the Healing Mission started by you in our church here, each Wednesday morning at 10.30.

This service is a great blessing to a number of people and is being blessed of God to their healing and relief. Besides those who come for prayer and the imposition of hands, many come and spend the time in prayer in the pews.

I purpose to hold services of Christian Healing in all of my visitations. I want to ask, dear Mr. Hickson, for your continual prayer on my behalf that Our Lord may be pleased to use me in reviving this blessed ministry in the Church.

I travelled on then to Minneapolis, where the Mission was held in St. Mark's beautiful church. The Rev. James E. Freeman, D.D., now Bishop of Washington, was the Rector. I cannot do better here than quote Dr. Freeman's own account of this Mission :—

One of the things to be noted with reference to the large congregations was their profound reverence. Even in face of the suffering of the large majority of those present not a sound was to be heard. . . . We talked with many people of every kind—clergymen, teachers, physicians, business men—and there was but one expression, namely, that it was the most remarkable sight, and the most impressive, they had ever witnessed.

Mr. Hickson's declaration concerning the great science of medicine lifted this high calling to a place of the loftiest

distinction. Again and again he told the people that the science of medicine, as well as the healing remedies, were of God, and he repeatedly said "There must be no conflict between those who work on the spiritual plane and those who, under God, work on the physical. We seek to co-operate, not to oppose.

From coast to coast, and from north to south, there is but one judgment expressed by the most conservative clergymen and laymen, namely, that Mr. Hickson presents a claim to the Christian Church that it may not lightly esteem.

Of this whole remarkable Mission it may be said that "Those who came to scoff remained to pray."

JAMES E. FREEMAN

DIocese of MINNESOTA

MINNEAPOLIS, MINN.,

March 20, 1920

MY DEAR MR. HICKSON,

I wish to tell you how helpful and inspiring I feel that your Mission has been to the whole city of Minneapolis. It has made a deep impression on the life of the whole town, which I am sure will be to the glory of Our Lord.

To the Church it has brought a veritable awakening. We knew that there were many sick and suffering folks, but I doubt if we ever realized it in the large, or thought of our ministry in that direction other than in the ordinary routine fashion. Here and there we may have touched a case that has aroused in us something of the old apostolic attitude, but that has been infrequent. Your ministry has opened our eyes, stirred our hearts, and, I trust, strengthened our wills and our faith in God's grace. I feel that we must, trusting in His Name, continue to bring the Healing Christ to men.

With prayers for God's blessing upon you and your work and with warmest personal regards,

Faithfully yours,

F. A. McELWAIN,

Bishop of Minnesota

After Minneapolis, followed a Mission in St. Paul, Minn., and the following letter from the Rector of Christ Church witnesses to the work :—

The Rev. W. S. Howard, Rector of Christ Church, St. Paul, Minnesota, writes :—

April 1, 1920

Your Mission of two days in Christ Church has produced a profound impression upon this community. Many people have come to us with their testimonies of healing and blessing.

One woman totally blind for two years, who received the laying on of hands the first day, was able on the next day to see to a considerable extent.

Another young woman, totally blind in one eye, pronounced incurable by one of the best oculists in the city, instantly received her sight. She went to the oculist, who said her sight in that eye was now perfect, and he could only explain it as a miracle.

Other people in a very bad physical condition were completely restored to health and vigour. Many received a great spiritual uplift. Several oppressed with fear and melancholia are completely cured. Others troubled with great nervousness are entirely relieved. One verging on insanity—if not insane—has had a complete restoration of mind and the Christian spirit.

From St. Paul, Minnesota, I went a long and hard night's journey to Council Bluffs, Iowa, where a Mission was held, and a number of wonderful results were reported.

Leaving Council Bluffs, I went to Topeka, Kansas, where the Mission was held in the cathedral. Bishop James Wise was present at every service, and followed my ministration with the episcopal blessing. The words of his subsequent letter may be allowed to speak for themselves.

DIocese OF KANSAS

The Right Rev. James Wise, D.D., Bishop of the Diocese, writes :—

Now that the first exultation of the two wonderful days of our Healing Mission has gone, I have been trying to analyse something of its meaning and value.

First, I want to say that I am thoroughly convinced in my own mind God is using you as a voice to speak for Him and as an agent to revive this neglected truth He originally gave through His Son to the Church.

I believe most sincerely that the continuation and the carrying on of this work you have begun in the Church in

America will help in a very large measure to restore her power of spiritual leadership in the nation.

Not only have I received a new vision of our task, but I am happy to say that the clergy of the Diocese, who had the privilege of being present, are like-minded in this matter.

Many people in Topeka and throughout Kansas are thanking God with myself for the Christian Healing Mission and the affectionate ties that you have formed in the short time you were here will never be broken or forgotten.

To all of this I desire to add my own deep sense of personal gratitude to you and assure you of my affection for you and my confidence in the value of the work you are doing in the Name of Him we love and serve.

From Topeka a couple of hours' journey brought me to Kansas City. The Mission here could be only of one day's duration. It has been one of the hardest things to pass on leaving so much undone.

But the purpose of the Mission has been to "break the ice" and show the local clergy not merely the need of the Healing Saviour to-day as of old, but also the method by which Christian Healing can be revived in the Church, and the intense spiritual hunger of the people for a message that brings spiritual and physical healing, and to help both clergy and laity to come out in faith and make a beginning.

Travelling from Topeka across the State of Missouri to St. Louis, the largest city in the State, situated on the great Mississippi River, a three days' Mission was held in St. Peter's Church. It is estimated that seven thousand people received ministration. The crowds were very great, but most careful and ample preparations had been made, and the city authorities sent up twenty policemen with a sergeant to control traffic and direct the people.

One feature of this Mission which clings to my memory is that of the aged, and much beloved, presiding Bishop Tuttle remaining hour after hour in prayer, while hands were laid upon the sufferers. His letter to me after the Mission speaks volumes.

“HEAL THE SICK”

THE BISHOP'S HOUSE,
ST. LOUIS, MO.,
April 19, 1920

MY DEAR MR. HICKSON,

Thank you for your good letter of the 16th. The musical swish of the moved waters is with us still.

Strengthened faith, extended prayer, deepened reverence, brightened hope—a rekindled love and a spiritual uplift—have been cheering and helpful signs of the stirred waters of the Healing Mission.

I dare not venture to particularize in the mysterious realm of the Saviour's own care and cure. But grateful acknowledgments from many sides come to us, saying that the Healing Mission was a blessed help in soul and body to one and another and yet another of Christ's suffering little ones in this miserable and naughty world.

May God's abiding strength and precious grace be yours in your humble and faithful strivings to learn to do His will, through Jesus Christ Our Lord, Amen.

Faithfully and gratefully and affectionately yours,

DANIEL S. TUTTLE,
Bishop of Missouri

Leaving St. Louis I re-visited Chicago, and then went south to Louisville, Kentucky. Here Bishop Woodcock attended most of the services, and there were many testimonies of blessing received.

After Louisville followed the Mission in Christ Church Cathedral, Lexington, Kentucky, of which the Rev. Robert K. Massie, D.D., is Dean. There are many coloured people in this section and I was asked to hold a service in their own church, which I very gladly did, and a more appreciative and kindly congregation could not have been gathered together. At all the services Bishop Burton was present, giving his warmest sympathy and support, and I append his letter of welcome.

THE BISHOP'S RESIDENCE,
LEXINGTON, KY.,
April 2, 1920

MY DEAR MR. HICKSON,

Knowing the burdens you are carrying in the sorrows of thousands of people, and the vast task you have undertaken in bringing Christ's power and love to them, I wish

very simply and briefly to bid you a heartfelt welcome to the Diocese of Lexington, to express my profound gratitude to you for coming to Lexington; and to put myself and my episcopate at your disposal during your visit here, if I may in any way make it easier and pleasanter for you, and more serviceable to the many that are yearning for Christ's help through you.

Faithfully yours,
LEWIS W. BURTON,
Bishop of Lexington

Cincinnati, Ohio, was the next Mission place. I was most heartily welcomed by the Coadjutor-Bishop, the Right Rev. Theodore I. Riese, D.D., who with Dean Purves of the Cathedral and the Rev. M. Dunlop assisted in every way. Here, as in many other places, I met a group of doctors and clergymen, to whom I spoke of Christian Healing and found them all sympathetic, and then went on to Washington, the national capital, where I was entertained by the Bishop of Washington, the Right Rev. Alfred Harding, D.D. The work was extremely arduous, the calls to bedridden cases being very many, besides the crowded services in Trinity Church and many special gatherings. In testimony the following letters may be allowed to give their own message.

THE BISHOP'S HOUSE, CATHEDRAL CLOSE,
WASHINGTON, D.C.,
May 3, 1920

The Bishop of Washington, the Right Rev. Alfred Harding, D.D., writes:—

With regard to the Mission, I would say that from all quarters I am hearing words of thankfulness and gratitude both for healing and for the spiritual blessings that came to all who had the privilege of hearing you and of assisting in the work.

Some remarkable instances of almost instantaneous healing have come under my personal observation, and I hear of many others. The child you laid your hands on and prayed for outside of the Bethlehem Chapel the last evening you were

here is entirely recovered—a case which has puzzled many physicians and for which they had no remedy. The child's mother also has been healed of her case of phlebitis, which her doctors told her could not be cured. There is great joy in that household.

And best of all, we are going to continue the Healing Mission, feeling constrained to endeavour in faith in our Lord's power and willingness to heal both body and soul, to make the venture.

We are all grateful to God for sending you to us and for your inspiring message. We are praying that His blessing will rest upon you, and give you abundant fruit in your loving labours in all places to which you go.

WASHINGTON, D.C.

April 26, 1920

The Rector of the Church of the Epiphany, the Rev. Randolph H. McKim, D.D., LL.D., D.C.L., writes :—

Your Mission here has profoundly moved the Church and the community. Many are the cases of healing reported, but greater has been the spiritual blessing.

With a deep sense of unworthiness I have announced a Healing Mission in my church. Give me your prayers. I do believe these Missions have upon them the Seal of the Master's favour.

And later :—

May 3, 1920

I want to bear my testimony to the great blessing that has come to this community through your Healing Mission.

Both bodies and souls have been healed in large numbers, and the experience of Samaria has been repeated : “ There was great joy in that city.”

From Washington I journeyed on to Baltimore, where a great amount of quiet work was done. As a result of this second Mission in Baltimore other churches started healing services.

BALTIMORE, MARYLAND

April 30, 1920

The Rev. H. P. Almon Abbott, Rector of Grace and St. Peter's Church, writes :—

It is a great privilege to testify to the value of the two Healing Missions held by Mr. James Hickson in Grace and St. Peter's Church. One of these Missions was held in December 1919, the other in April 1920. In all some four thousand individuals were treated by the Blessed Christ through His servant. Every individual experienced spiritual uplift, and at least one-third of the total number were physically benefited.

The record of cures, either partial or complete, is authentic, and bears abundant testimony to the fact that the Healing Saviour is "The same yesterday, to-day, and for ever." The simplicity, the sanity, and the scripturalness of the Missions impressed the believer and the sceptic alike. There was no occasion for the protest of the mind against the false pretences of magic. Everything was done in the Name and through the Power of Christ, and to Him alone was rendered all the honour, the glory, and the praise.

Three churches in Baltimore are now carrying on the Healing Ministry, and the results are blessed and inspiring. In this community, as elsewhere, the Healing Mission has inaugurated a lasting movement in God's Church, the revival and the exercise of "The Gifts of Healing."

Philadelphia—the city of brotherly love—was the next Mission place. The Mission was held in St. Clement's Church, of which the Rev. Charles S. Hutchinson is Rector. His own letter, which follows, gives a good idea of the value of the work.

PHILADELPHIA, PA.

May 2, 1920

The Rev. Charles S. Hutchinson, Rector of St. Clement's Church, where the Mission was held, writes :—

You will be glad to know, I am sure, what a real spiritual benefit your Mission brought to us. All of my people who were in any way connected with it have expressed their appreciation of the spiritual enlightenment that has come to them, quite apart from any physical results.

We are planning to carry on the work at St. Clement's. The same thing is to be done at the Diocesan Church of St. Mary, at St. Philip's, West Philadelphia; St. Timothy's, Roxborough, and probably several other centres. The plan has the full consent of the Bishop.

There have been several definite cases of healing. Yesterday several persons gave testimony as to physical benefit they received. You will remember the two most startling cases of the young man Galloway, who was cured of the result of an electric shock, and the child whose eyes were straightened.

From Philadelphia the Mission brought me to New York City. A special thanksgiving service for the Healing Mission was arranged in Trinity Church by the Rector, the Rev. Dr. Wm. T. Manning. Dr. Manning spoke most eloquently and feelingly upon the great good accomplished and upon the prime necessity of reviving the Ministry of Healing in the Church. After his address I spoke on the work and aims of the Mission, and was here given the opportunity to express my thanks to all the bishops, clergy, and people for their warm support throughout, and to acknowledge the co-operation and help extended by the members of the medical profession and the fair and sympathetic way in which the public Press had reported the healing services and preached Christ's Gospel of Healing to the man in the street.

This service marked the official wind-up of the Mission in America, though I remained some weeks longer, visiting a number of the outlying towns near New York City.

I held two Missions in Brooklyn, one each in Newark and Jersey City, and one in Schenectady. I also had a Mission on Blackwell's Island in the Home for the Aged Poor of the City of New York, one of the large municipal institutions, where there are thousands of men and women. Then I spoke at the New York Theological College, also addressing the city missionaries and other meetings and groups of people, besides giving numerous consultations and interviews and paying private visits.

All this occupied my time up to the date when I went to

Providence, R.I., where a very blessed Mission was held under Bishop Perry in St. John's Church, of which the Rev. Mr. Scott is Rector.

Bishop Perry wrote me a very beautiful letter after the Mission, thanking me for coming, and saying what a blessing it had brought to his diocese. This letter is appended, and also a letter from the Bishop of Western New York.

DIocese OF RHODE ISLAND

PROVIDENCE, R.I.,

May 27, 1920

MY DEAR MR. HICKSON,

Before you leave Rhode Island to-morrow I wish to tell you in a word how profoundly the Diocese has been impressed by your Healing Mission in Providence. You will carry with you the gratitude of many hundreds who have benefited from your ministrations in public services and private visitations in these two days. You have given us all a deeper sense of Our Lord's purpose for His Church—a truer conception of Christian discipleship and a clearer vision of Christ Himself.

I feel that the Church in Rhode Island has had a fresh anointing of the Spirit at your hands. I pray that the Mission which you have begun among us will be carried on by God's help, and that you will be sustained in your work by the mighty power of the Holy Ghost.

Faithfully yours,

JAMES DE WOLF PERRY, JR.,

Bishop of Rhode Island

BISHOP'S OFFICE, BUFFALO, N.Y.,

May 3, 1920

DEAR MR. HICKSON,

As you close your work in the United States I want to thank you for what you did in our Diocese. I was in personal touch with you in your Mission at St. Paul's Church, Buffalo, and I believe that you are exercising a gift that God has committed to the Church's keeping. So far as I have information, the results of the work at St. Paul's were good, and I feel that such work as yours ought to cover a considerable period of time in a given place. The best results naturally come from such methods. The great thing that we need to teach people is that the healing work of Christ is

a continuous fact in history, and that without the operation of both faith and science we cannot look for the highest results in dealing with diseased minds and bodies.

Wishing you all success, I remain,

Yours very faithfully,

C. H. BRENT,

Bishop of Western New York

I then went on to Boston, arriving May 28th. My first appointment was a conference with the clergy in St. Paul's Cathedral Church, which was called for the purpose of discussing the question of the Revival of the Ministry of Healing, and the best means of starting the work in the various parishes. Then followed the usual Healing Services. The letters appended bear witness to the results of the work.

53, MT. VERNON STREET,
BOSTON, MASS.,

July 25, 1919

DEAR MR. HICKSON,

Before you leave our city I wish to greet and thank you, in behalf of the Massachusetts Federation of Churches—which, as the enclosed shows, represents practically all the Protestants of the State, and is realizing that Christian unity which you emphasized in one of your addresses.

I feel sure that our whole constituency has watched your Mission with sympathetic interest. It has been so deeply spiritual, yet sane and wise, that even the newspapers have been able to make nothing sensational out of it, but have been compelled to give the public its simple Christian message.

Yours in His Name,

E. TALLMADGE ROOT

DIocese of MASSACHUSETTS

READVILLE, MASS.,

June 21, 1920

MY DEAR MR. HICKSON,

I cannot let you leave Boston without sending you a message of thanks for what you have been and have done here in your visit. And in this message I voice the feelings of many of the clergy and laity, especially of those who have been comforted and strengthened by you.

Your simple message of complete faith, expressed also in your life, has been the central force. Your message of the essential unity of a man's life, so that conversion, serenity of spirit, and faith have vital relations with the body, has been impressed anew upon our hearts.

I cannot conceal, what you recognize, the dangers which unthinking or over-emotional people may bring with the movement. These must be guarded against, and those who have been helped, supported as time goes on. With this said, again I thank you and pray that God's blessing go with you.

Yours sincerely,

WM. LAWRENCE,
Bishop of Massachusetts

Continuing with the appointments in my itinerary, Missions were held in the Church of the Advent, Boston; St. James's, West Somerville; St. John's, Roxbury; the Church of the Epiphany, Dorchester; also a Conference of Masters and Students at the Episcopal Theological School, Cambridge. After that I proceeded to Hartford Conn., where a two days' Mission was held in Christ Church Cathedral. Then I had a two days' Mission in Christ Church, Springfield, and another in Christ Church, Fitchburg. After Fitchburg I went on to Worcester and held a Mission in All Saints' Church. This brought me back again to the outskirts of Boston, where further Missions were held in Christ Church, Hyde Park, and the Church of the Epiphany, Winchester.

I then wound up the work in America by addressing a large conference of students, missionaries, and Church workers gathered from all parts of the world at Wellesley College. This was a great opportunity to reach a very wide field, and all were most keenly interested in the subject.

Thus this gigantic undertaking came to an end, lasting from March 1919 to June 1920, during which time about eighty Missions had been held and thousands of people had been ministered to, and the Healing Message of the Gospels given out and repeated through the secular and religious Press to almost every creature in the great country of America.

The letters from bishops and clergy speak for themselves

of the spiritual and physical results. Many thanksgiving services were held at the close of the Mission, notably at the Cathedral, Washington, and in Trinity Church, New York City, of which I have already written, and where I was able to express my indebtedness to the bishops and clergy, and also to the secular and religious Press, for the support which they gave me from beginning to end.

My main pillar of support was Dr. Manning, and I shall be ever grateful for his warm, wholehearted, and inspiring sympathy throughout. At the conclusion of the Mission in America I received the following letter from him :—

June 20, 1920

DEAR MR. HICKSON,

Our Commission on the Revival of the Ministry of Healing held its first meeting in New York on June 1st and made a good beginning. I trust that the testimony of our American bishops may help to bring forth some strong declaration upon this subject from the Lambeth Conference.

As I look back over it all, my wonder and thankfulness for the results of your Mission here grow and deepen. Such a response as you have found, and such results as have followed, would not seem possible to any of us. It is plain that, although we did not know it, the time was ripe for this message. Wherever you have gone you have found the same touching readiness and eagerness on the part of the people to receive it, and nowhere has this been more striking than in New York, where one might have thought the conditions least favourable.

The help which your Mission has brought to the sick and suffering has been indeed great, but it is the testimony of all that the spiritual results have been far greater. Many among the clergy feel, as I do myself, that this message has brought us a distinct spiritual awakening. It has made us see with new clearness the deep human need all about us, and the present power of the Living Christ. An able young rector of an important parish in the West said to me: "Before the Mission my visits to the sick were largely a matter of routine; I went because it was my duty to go. Now I feel that I go there in the Name of Christ." And this is, I know, the feeling of very many.

The outstanding fact in this work is the way in which it has brought men and women of every sort, many of them those whom we should have least thought open to such

influence, to their knees in simple unquestioning faith in Christ. And not the least remarkable has been the sympathy and co-operation of members of the medical profession, some of them among its most distinguished representatives. The work begun thus will, I am sure, continue. Its effects have been too real to admit of doubt as to this. Your visit has made many of us see what the Revival of the Ministry of Healing, if rightly guided, will mean to the life of the Church and to the work of Our Lord among men.

I hope very much it may be possible for you to return to this country, after your visit to the Far East, in time for the General Convention in Portland, Oregon, where the report of our Commission will be presented.

You know, I am sure, that our earnest and constant prayers will be with you in your Mission to the East, and I hope you will let me hear from time to time of your experiences in this undertaking.

We shall remember you especially in our Prayer Circle at Trinity Chapel, which is carrying on its work with deep and enlarging interest.

With affectionate greeting,

Faithfully yours,

(Signed) WILLIAM T. MANNING

The Mission itself was indeed a happy and blessed experience to me.

After work in the United States I held Missions, on my way back to England, in Toronto and Ottawa. The Toronto and Ottawa Missions were undertaken at the special request of the bishops. The following extracts tell of the results :—

*From the Chairman of the Committee of the Toronto
Mission of Healing, the Rev. G. F. B. Doherty*

ST. LUKE'S RECTORY, TORONTO,
July 28, 1920

The spiritual value of the Mission is beyond gainsaying, admitted freely on all sides. The clergy are enthusiastic; the patients themselves stress the great value of the experience to them. Let one young man be spokesman for all. As a result of the Mission he is being cured of an obstinate skin disease from which he has suffered for sixteen years and which his physician had told him only three weeks before was beyond medical skill. He said to me: "If this cure

were to fail, and my disease came back as bad as ever, I would still be glad I went to the Mission, for it has changed my life."

The Mission has also been effective in putting before people the right attitude towards disease and infirmity as something as foreign to God's ideal for man as is sin.

The following cases have come under my own observation :

A returned soldier, paralysis, arm and leg, hand tightly closed, unable to move either member. Now hand open, able to lift arm, and can walk with help.

A returned soldier, paralysed, able to walk since Mission.

An old man, blind, mentally deranged, violent and blasphemous, natural functions frightfully disordered. Now rational, performing natural functions properly, eats and sleeps well, and can tell the difference between a bright and a cloudy day.

A woman, middle-aged, paralysed, pronounced hopeless by physicians. Now able to lift arm and move leg.

These are typical. There are many who say indefinitely that they "feel better," but do not specify clearly the nature and extent of the improvement.

Personally I am satisfied, and feel more than justified in the step I took in bringing this matter to the attention of my brethren of the Ministry.

From an article by Professor H. Michell, M.A., which appeared in *The Canadian Churchman* :—

Toronto has come through a wonderful experience, so wonderful that it is still too soon to speak calmly or collectedly about it. People seem not to want to talk about it now, but to think it over and ponder it. We have all been lifted out of ourselves, and we have seen sights that have left us dazed and tremulous, and we want to pull ourselves together and collect our thoughts.

I must confess candidly and openly that I went to the church on the first day with the very strongest preconception of what I was going to see and of the explanation of it. My mind was full of all the seemingly satisfying and perfectly logical theories that would explain it all so beautifully. Mental suggestion, psychotherapy—it all seemed so simple and satisfactory. That masterpiece of the great French novelist, Zola's *Lourdes*, gave one so eminently satisfactory a theory to go on, that one went in almost a perfunctory spirit to see something that was quite explicable and really quite ordinary. But even the shortest time in the cathedral shattered such

pleasing preconceptions and left the mental processes confounded. It was not mental suggestion, it was not psychotherapeutics—of that I am profoundly convinced.

What was it, then? The only answer I can give, the only answer that anyone can give, is the inevitable one—it was the mighty working of the Spirit of God; it was the healing power of Our Blessed Saviour that brooded over the great throng. It is a curious and a significant thing that if you speak with anyone who was there, they do not speak of Mr. Hickson, his presence in the cathedral is almost forgotten, but all speak of that wonderful, overpowering consciousness of the Presence of God in the midst of that great throng.

I would like to mention one case of healing—of a young woman in the Ottawa Hospital who was paralysed from the waist downwards; she was bedridden and had been afflicted, I was told, for five years—both feet were also clubbed. The superintendent of the hospital was with me as I placed my hands on her in prayer. The patient said afterwards that while I prayed with her she was conscious of a glow of new life in her limbs. And that afternoon the right foot came straight, and, as she saw this happen, her first words were: “I will give my life to God.” In two days she was able to walk.

The following figures are of interest, showing as they do the religious affiliations of those attending the Christian Healing Mission in Christ Church, Springfield Mass., June 11 and 12, 1920:—

Roman Catholic	112
Baptist	75
New Thought	2
Swedish	20
Advent	11
Memorial	2
Unitarian	4
Congregationalist	194
Presbyterian	25
Universalist	13
No Affiliation	9
Disciples	1

“ HEAL THE SICK ”

Pentecostal	.	.	.	.	3
Quaker	.	.	.	.	1
Methodist	.	.	.	.	107
Episcopalian	.	.	.	.	252
Jewish	.	.	.	.	9
Christian Science	.	.	.	.	13
Spiritual	.	.	.	.	5
Protestant	.	.	.	.	3

Total . . . 861 Patients

(Signed) EDMUND RANDOLPH LAINE, JR.,
Associate Minister,

Christ Church, Springfield, Massachusetts, U.S.A.

These figures are typical of the attendances at the Healing Services conducted by the Mission throughout the world.

The next long tour undertaken was to India and the Far East.

CHAPTER IV

THE CHRISTIAN HEALING MISSION IN INDIA

MY next long tour was to the Far East, and in September 1920 I left England on a Mission which lasted nearly two years.

HEALING MISSION IN EGYPT

The first country I visited was Egypt ; but my stay there was quite a short one, the main object being to sow a few seeds and prepare the way for the larger work to be done both here and in Palestine on my way home about fourteen months later.

On arriving at Cairo I was most kindly received and welcomed by Canon Gairdner and the Rev. Maurice Richmond. Canon Gairdner, the secretary of the Church Missionary Society in Egypt, conducted me to the Patriarchate, and introduced me to the Patriarch of the Coptic Church, who was ninety-eight years of age.

We were most graciously received and the aged Patriarch, surrounded by many black-robed dignitaries, gave me his blessing, and also his permission to minister in a Coptic church. There are about three-quarters of a million Copts in Egypt. They trace their foundation as a Church to the evangelism of St. Mark.

At the first service in the ancient and national church of this land I explained the objects of the Christian Healing Mission, and at the second service, a few days later, some two hundred came forward to be ministered to by the laying on of hands with prayer. Healing Services were also held in All Saints, in St. Mary's, the Church Missionary

Society Hospital Chapel, Old Cairo, and in the chapel at the head-quarters of that society in Cairo.

Besides these services I visited, with the Rev. Maurice Richmond and other clergy, many private houses where the sick were gathered together. We ministered to all classes of people, and people of many creeds and nationalities—Copts, Moslems, Greeks, and English—all seeking help and healing for their bodies and souls.

HEALING MISSION IN CEYLON

I left Cairo on October 27, 1920, and sailed from Port Said for Colombo, arriving there on November 9th. The voyage was a very restful one and I had the good fortune to meet on board two Australian bishops, two New Zealand bishops, and a bishop from Tasmania. Many were the opportunities of discussion with them, and all extended to me a cordial invitation to visit their dioceses and hold Healing Missions in the cathedrals.

In conjunction with the Bishop of Goulburn, New South Wales, I ministered to a lady who was a fellow-passenger travelling to India. She had been an invalid for many years, and her healing was almost instantaneous.

At Colombo I was met by the Rev. Napier Clavering, who took me to the Mission House of the Church Missionary Society, where I was made most comfortable and granted hospitality during my stay in Colombo.

The archdeacon and clergy had prepared the way for the Mission, and everything was well organized under the secretaryship of the Rev. Clement Ricketts.

The first service was at the Holy Emmanuel Church, Moratuwa; nearly all were native Christians. The church was packed, and I never had a more reverent and sympathetic congregation. Other services were held in St. Michael and All Angels, Poluatte; Christ Church, Galle Face; Holy Trinity, San Sebastian; and St. Paul's, Milagraya. I also ministered to many bedridden cases and visited the home for deaf and blind native children, the hospitals and the asylums.

From Colombo I went by train seventy miles to Kandy and held services in St. Paul's Church, of which the Rev. Emert E. Taylor is Vicar. From Kandy I motored to Kurunegala, and ministered to about one hundred sick people in Christ Church. This finished my Ceylon Mission.

Everywhere on the island I was received most cordially and had every assistance from the clergy, doctors, and the people, and left with the assurance that the clergy would continue the Healing Ministry. Intercession circles were being formed and there was every sign of the work being taken up in real earnest.

All my addresses were most ably interpreted by the Tamil and Cingalese clergy.

Of this Mission the Rev. C. M. Ricketts writes :—

Most of us had grown, through the exercise of an incomplete faith, into a state of puzzled acquiescence in the ills of men. We silenced thought by the presupposition that, in some undefined way, disease is a visitation of God. But there was really no question as to whether the Mission would take place or not; nor would any of the clergy present, however unprepared they may have felt, have dared to accept the awful responsibility of holding back the loving hands outstretched to heal. We were all ready to learn and to unlearn. We knew it to be a sudden challenge to faith and decision. We knew that we were on our trial, not Christ.

At the service held at the Holy Emmanuel Church, Moratuwa, just picture the long avenue to the church crowded with pedestrians, and the church doors thronged. It is raining slightly. Sick and impotent folk are being helped out of bullock carts, hackeries, and rickshaws. Inside, the soft glow of the long lines of oil lamps. The great church is almost full, and late comers, with the silent tread of their shoeless feet, are moving to their places. Each sick person brings two friends to help and to pray. There is no conversation, but the silence is broken now and then by the children's cries. A few clergy from neighbouring places are scattered about near the sick folk they have brought. Most people are on their knees.

The front pews of the nave have been cleared away, and there is a big open space where the very sick are waiting. Old people are on couches or carrying-chairs. Children are lying on little mats, with their mothers leaning over them.

Very many hands are folded and eyes uplifted to the Face of Love. He is present. Who can doubt it?

The simple service begins with some prayers and "How Sweet the Name of Jesus Sounds," sung (mostly) in Cingalese. Then there is an address by Mr. Hickson from the chancel step. He is in layman's clothes. It touches many points. The gist is this:—

Christ healed disease whenever He came across it and was met by real faith. He did so because disease is contrary to His Father's will and design. If He is a God of Love how could He have the Power to heal, and not the Will? Christ left this Healing Ministry to His Body, the Church, though she has to a large extent forgotten it. I come, moved by Christ, to recall you in simple faith to the Healing Saviour of the souls and bodies of men. I have no power of my own, nor any that any Christian may not have if he has the gift of faith in Jesus, and the gift of the love of those in whom Jesus suffers, and he exercises it under authority. But Jesus works through me with His Power and His Love. Sometimes He cures folks at once, but more often they begin to amend from the hour of the laying on of hands. You who have come to Jesus with your faith and your sickness must not go away from Him when you leave the church. Keep near Him by prayer and sacrament. Then follows the laying on of hands. Mr. Hickson deals with each one separately, with a simple prayer to meet the needs of each. A priest follows him to give the priestly blessing. So the services went on from day to day, a heart-stirring revelation of the widespread suffering on even this fringe of God's world—a wonderful witness to at any rate an incipient and simple faith in Jesus. /

On Wednesday a few sufferers, unable to get to the church and selected from the hundreds who had applied, were visited privately. There was a little service at the Havelock Hospital, in the chapel of St. Faith at the General Hospital, and on the veranda of one of the wards. The School for the Deaf and Dumb was visited, with the consent of the principal. May it not be that the children have most to gain, since they have least to unlearn.

At 4.30 more than twenty clergy met in conference with Mr. Hickson at St. Michael's Vicarage. It was a pity that all our clergy could not have been there to learn and listen.

At 5.30 the reporters of such newspapers as had expressed a desire for an interview with Mr. Hickson met him altogether. He spoke to them of Jesus, and they all knelt round the study table.

At 6 there was an introductory service at St. Michael's

“ William,” the old church servant, began to count the number present and had to give up. They filled the aisles and chancel.

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HEALING MISSION IN INDIA

On November 18th I sailed from Colombo for Southern India and landed in Tuticorin, whence I proceeded at once to Kottayam in Travancore, which was reached by rail and motor-car. Here I stayed at Bishop's House with Bishop Hope Gill, who gave me a warm welcome and made me very comfortable.

The Diocese of Travancore is evolved out of the C.M.S. Mission Field. The membership of the Anglican Church is about 60,000. Most of this number are converts and descendants of converts from Hinduism. Some of them are from the despised outcasts. At the time of my visit there were about thirty-six Indian clergymen, two English clergymen, and about 750 Indian school teachers and Catechists and Evangelists working with the Bishop. The language is Malayalam. There are about thirty chief stations and two hundred smaller stations.

The outstanding feature is the Ancient Syrian Christian Community in these parts. More than half of it is under Rome. Of those who are not under Rome about 250,000 belong to the Jacobite Syrian Church, under the Patriarch of Antioch, and about 60,000 belong to the Mar Thoma (or Reformed) Syrian Church, which is autonomous under its own Metropolitan.

Our Bishop was most anxious that the Syrian Christians, their bishops, and priests and people, should have full opportunity of hearing our message and sharing in the Missions, and therefore extended to them his invitation to be present at the services.

It had been arranged that six days should be given to Travancore. Three days in the cathedral in Kottayam, and three days at Tiruwella, a strong Christian centre eighteen miles away.

The first service was held in the cathedral, when about three hundred came forward for the laying on of hands and the blessing of the Bishop which follows. The numbers increased rapidly day by day as the Mission became known, but it was during the last three days at Tiruwella that the great crowds gathered.

Of this I will give the following extracts from accounts written by the Rev. W. B. Hunt, who was in charge of the organizing and spiritual preparations:—

Remarkable scenes were witnessed in Tiruwella during Mr. Hickson's Mission. His coming had been prepared for by daily prayer meetings for more than a week beforehand in our church, and there had been preparation in the Mar Thoma Church also, the Metropolitan having sent out to every parish a letter about the Mission. And tidings of what had taken place in Kottayam had been received. There was, therefore, a general expectancy when Mr. Hickson arrived on Wednesday evening, November 24th, brought by the Bishop, in his car. The Mission began on the following morning and lasted for three days. As the first of those days had been fixed for a joint meeting of the Tiruwella and Mavelikara Church Councils, most of the neighbouring clergy, as well as lay members of the Councils, were in Tiruwella at the time. For the first service all the seats were removed from the nave, doubling the accommodation for the sick folk to whose use this part of the church was assigned. But, though they sat on the floor as close together as possible, they overflowed into the aisles, and to the seats intended for worshippers and intercessors, and many had to wait outside the doors, to be admitted in batches as others were let out.

The Mar Thoma Metropolitan, as well as our Bishop, was present in the sanctuary at the Healing Service on the first day. On the next day the Suffragan Metropolitan attended and remained throughout, delivering the benediction at the close. And among the sick folk there was hardly a section of the community unrepresented. Even Brahmins and Nayars and aristocratic-looking Syrian Christian ladies knelt side by side with outcasts, non-Christian as well as Christian; all thought of religious or social distinctions was put aside for the moment, and all were filled with the same need and the same hope. The catholicity of suffering and the catholicity of Christ's compassion and will to heal was the thought aroused by the spectacle.

People began to stream into the Mission compound at dawn, or earlier, each day. The majority came on foot, walking or limping, but a number came in bullock bandies, the tinkling of whose bells awakened us each morning ; some were brought on cots and some in rude hammocks made of sacking, while some arrived in motor-cars.

The service began with the Lord's Prayer and special collects, and the missionary gave an address, the main thought of which was "Christ is as present to heal to-day as He was nineteen centuries ago ; I cannot heal, but He can through us if we will let Him ; never believe that God afflicts any of His children with disease ; Christ, Who is God, never scattered germs of disease or corruption, but always gave health and spoke of an invalid as one whom Satan had bound ; sickness is not a visitation of God, though He may sometimes permit it. I do but begin this work here to-day, you are those who must carry it on and complete it."

Then began the healing. First the stretcher cases ; then those who could not walk, or whose ailments were of such a character as to make an early release from the church advisable, as for example the lunatics and those afflicted with suppurating wounds. These poor things lay at the west end, where Mr. Hickson went and laid hands on them. Then came the babies, brought by their mothers to the rails ; then the children ; then all the rest. Last of all came the lepers. All this took place on the first and second days, and on the third day—but the third day was a day apart, the story of which must be separately told. It was an unforgettable procession this—of the halt, the maimed, the blind, and men and women plagued with wellnigh every imaginable disease.

Despite the activity of the ushers, there was at times a certain amount of noise and at times confusion, but it was really wonderful, considering who composed the crowd and its dimensions, how well all was managed, and how comparatively reverently it all was done.

From outside came the unceasing murmur of the throng, rising higher when it hailed some striking cure. For, when we went outside on the second day, there was a young girl whose hitherto twisted feet had become straight. And there was a young man who saw for the first time for three years. And we heard of a woman carried to church who had walked home. And then we saw an old backward-class Christian woman whose sight had been restored. And tidings of other cures began to come in.

We must now try to tell the story of what happened on the

Saturday. To begin with it was a public holiday. Not only schools, but offices were closed. And the report of the previous day's doings had spread. We expected a large crowd, but the crowd that came none of us expected. It began to come long before daybreak, and from all the country round, and kept on coming until 5 p.m. It is impossible to compute its numbers. The estimates made must seem to those who were not there such "palpable exaggerations" that we dare not repeat them.

At eight o'clock word came that the church was so overcrowded that it was difficult to move about in it, and Mr. Hickson was besought to begin at once so that some might be got out, for no one would move until they had heard him and his hands had been laid upon them. The compound meanwhile looked like a fair.

After a council of war, it was arranged that those outside should be induced to gather on the sloping sward at the west end of the church and that Mr. Hickson should address them from the west door, and then that he should enter the church and proceed as on the other days. This was done. A temporary platform of benches was made and from it he addressed the people, the Rev. C. P. Phillipps interpreting for him. It was a striking scene, the white-clad and growing crowd stretching fan-wise from the west end of the church, the speaker just outside the door, the densely filled church dark behind him.

After the address was over he entered the church, the door was shut, and the service of healing began.

After an hour or so it was seen that the numbers were too enormous to be dealt with in the church, and it was therefore decided to transfer the work to the compound.

Those who had come for healing, whose numbers ran into thousands, if not tens of thousands, were made to sit in long rows on the road and grass right across the compound. They were arranged in double rows, facing each other. When all had been arranged Mr. Hickson, preceded by two workers, passed between the rows laying hands upon those on each side of him with prayer, while one or two clergy followed to give the blessing to the people. And as to the results? They were both physical and spiritual. No exact record of the former was kept—it was not possible; some cures, as has already been said, were palpable and seen by all. Others, besides those mentioned, were witnessed, and others have been reported since—limbs straightened, sight restored, and disease healed. The spiritual results have been an increase of faith, a clearer conception of Christ, a deeper sense of Divine Love.

The Bishop's letter will, no doubt, be of great interest to my readers, and so I publish it also:—

BISHOP'S HOUSE, KOTTAYAM,
November 2, 1920

MY DEAR MR. HICKSON,

At the close of your eight days' Mission in this diocese I write to express my gratitude to you for coming, and to record some impression formed regarding the Mission which ended four days ago.

According to your own teaching, we were not to expect many instantaneous cures, any more than in our spiritual work we expect instantaneous conversions. Still there were a few remarkable cases.

More generally results appeared in physical improvements and adjustments which are the beginnings of cures, especially in eyes and limbs. And testimonials are numerous regarding removal of minor ailments and improved general health.

But it is perhaps more in the spiritual sphere that we find grounds for thankfulness. By inviting sufferers to come to Christ for bodily healing you brought them into contact with Christ for Christian Healing.

Our clergy and many of our leading Church members are deeply interested in the revival of the ministry of healing in the Church as a recognized element in the pastoral ministry, so long as it is properly regulated, and also in the teaching regarding Christ's attitude towards disease and human suffering which you put forth, both in your addresses and in your valuable booklets. It is generally felt that our ministry has been lacking in due care, "as well for the body as the soul."

Thanking you once again, and praying that you may be upheld and strengthened in your arduous work undertaken in India for Christ's sake.

I remain,

Yours very sincerely,
CHARLES HOPE GILL,
Bishop in Travancore and Cochin

Before leaving Kottayam I had a conference with the bishop and his clergy. They were all very sympathetic and eager to continue the work in their various parishes.

The next Mission was in Trichinopoly, where I was met by the Rev. A. Gardiner, principal of the Montgomery Hostel, and Mr. E. W. Legh, the collector. Mr. and Mrs. Legh

very kindly gave me hospitality during the time of my visit.

The Healing Services were held at Christ Church and St. John's, and I addressed large congregations at All Saints and also the students at Montgomery Hostel. The Mission was a very happy one, and the clergy and people all united in a fine spirit to assist in every possible way.

From here I travelled to Madras, and the Rev. R. W. Peachey, secretary of the C.M.S., met me and took me to his bungalow, where I stayed. Before the Mission commenced I had a conference with the clergy, at which the bishop presided. I also addressed a crowded congregation in St. Paul's, Veppary. At the close of the service some hundreds came forward for healing.

Their Excellencies, Lord and Lady Willingdon, received me most kindly and attended a Service of Healing. The first two services were held at St. Matthias and the last two at Zion Church. Great numbers attended, and much blessing and help was received.

My next visit was to Hyderabad, in the Nizam's territory. Here I stayed with the Rev. and Mrs. F. C. Philip at St. George's Vicarage. The Mission was held in St. George's Church. Much interest was shown, and large numbers of Mohammedans came forward for the laying on of hands, amongst them some of the nobles, and I was requested to visit at the palaces, and had the unusual experience of ministering to the *purdah*, or veiled ladies, who also received the Church's blessing through the Rev. F. C. Philip. A screen was hung, and we had to place our hands upon them under this curtain as they knelt behind it.

Ellore, in the Dornakel Diocese, was next visited, where I stayed with the Rev. and Mrs. Tanner. The gatherings here were most remarkable, all being held in the church compound, the numbers reaching about seven or eight thousand daily.

I left Ellore for Nandyal by train at 10 p.m. and at midnight reached Bezwada station, which is a junction where I had to change. The people here had heard that I was on

the train, and so to my surprise I found a large crowd waiting on the platform, and there, under the stars, a service was held, and hands were laid on the sick and suffering, and the blessing given by one of the clergy.

Next day at noon I arrived at Nandyal and was met by the Rev. A. F. R. Bird, of the S.P.G. Mission. A few people were ministered to that day, and the following day was taken up with talks to the clergy and in making final arrangements for the Mission, which was opened at 6.30 a.m. on December 20th.

The bishop of the diocese, the Right Rev. D. S. Azariah, was present and assisted at the service. Not only were the numbers attending large—estimated at between ten and twelve thousand—but people came with every conceivable kind of trouble. In these parts there are practically no hospitals or asylums, and little medical and nursing aid is to be had, therefore the distress and suffering is very great. It is most pitiful to look upon such misery. The Rev. A. F. R. Bird in his letter to me said :—

Your visit has left an impression which I hope and pray may be abiding in its effects. We are going to make a beginning with our special services of thanksgiving and intercession for the sick to-morrow. Of all you did for us I think what touched me most was your willingness, at any personal inconvenience, to help all who came to you. So far as I know, not one single person who sought your ministration was sent empty away. If time permitted I could go on writing at length, but I will just sum up my feelings in the phrase, "Thank God that you came."

From Nandyal I went on to Bombay by train, and reached a place called Guntakel at 5.45 a.m. There I had some time to wait for the express, and found a large number of sick people waiting to see me. It is wonderful how the Indians get to know of one's movements !

The station-master lent me his office, and I ministered to them there until the crowd became too great and I was obliged to stand on the platform, and the people arranged themselves in a queue and passed me as I laid

my hands on them in prayer. This went on to the last moment—in fact, the Madras Mail was delayed for a quarter of an hour in order that I might help as many as possible.

The Bombay Mission was held in Christ Church, Byculla. Byculla is a very thickly populated suburb, and we had large gatherings to attend to. I was most warmly received by the bishop and clergy. All co-operated and did their best to make the Mission a real blessing and help to the people.

The Bishop and Mrs. Palmer kindly invited me to stay at Bishop's Lodge, and my visit was a very happy one. I was also invited to luncheon at Government House by their Excellencies Sir George and Lady Lloyd.

Poona was the next place on my itinerary, where I stayed with the Cowley Fathers, and had my first service in their large and beautiful church, the Church of the Holy Name. Services were also held in St. Matthias's Church, at the other end of the city.

One of the clergy writes of this Mission as follows :—

The modern missionary who turns for practical guidance to the pages of the New Testament can hardly fail to be struck by one conspicuous contrast between the apostolic methods and our own. “ The Lord bare witness unto the world of His grace, granting signs and wonders to be done by their hands.” When St. Paul and St. Barnabas at the Council of Jerusalem vindicated their claim to be sent of God to the Gentiles, it is noticeable that great emphasis was laid by both of them on “ signs and wonders,” as a proof of Divine approval and vocation. “ All the multitude kept silence and they hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles by them.”

Why is this Divine witness no longer a normal part of missionary work? The Mission of Healing in our great church in Poona suggested that perhaps there is no reason why it should not be, except our lack of faith. We do not use the methods of St. Paul because we have not got the mind of St. Paul.

It was a wonderful sight to see a Christian church in this heathen city filled not only with Christians, but with Hindus, Mohammedans, and Parsees, who had come, however dimly

they realized it, to find more abundant life through Christ. For two days there was a constant stream all the morning of the sick, the lame, the deaf, the blind; and at St. Matthew's, the C.M.S. church, the same scenes were repeated in the evenings. There was nothing sensational, no excitement; just a simple address, a hymn, and then the quiet laying on of hands accompanied with earnest prayer and followed by the Church's blessing given by the priest. And all the time one felt—not that "this is Mr. Hickson putting a remarkable gift at our disposal," or that "this is an advertisement to attract outsiders to the Faith," but rather that JESUS CHRIST is "the same yesterday, to-day, and for ever," and that from Him there flows forth a stream of healing love.

Many have been helped both physically and spiritually by his ministry. We heard of one who had to be brought to St. Matthew's Church in a carriage and who was able to walk home; of another at the hospital who received strength to stand and walk immediately at the laying-on of hands; of another whose hearing has already been greatly improved; of others who have experienced a renewal of health and strength, and who have received a new impulse of faith and love. We thank God for what He has done among us through the ministry of His servant.

From Poona I passed on to Kadgaon, at the invitation of the late Pandita Ramabai, who is well known in India for her good work among Brahmin widows. At the time of my visit she had about one thousand in her homes, and we held a service for them and I ministered to many who were sick.

Ahmednagar was the next stop, and a letter from the Rev. Philip Lloyd, of the S.P.G. Mission—extracts from which follow—gives a general account of the effect of the Mission.

I do not suppose it will ever be possible to give you very accurate statistics as to the number of cures effected, and I do not imagine that you are very greatly concerned to have such. You saw yourself, or were told of, numbers of cases where immediate cures were effected. It seems that God, in His mercy and wisdom, allowed there to be enough to strengthen our faith, while He demanded in most cases we should be ready to continue praying in the belief that gradual healing would be effected. And such is undoubtedly what is happening. To-day I have heard of numerous cases where

people have said that they are beginning to feel better, and that they believe that they are going to get well. This is the true fruit of your Mission, of which I know you will rejoice to hear. I do believe that in many hearts the seed of faith and patient prayer has been sown.

One of the things that has impressed our Christians very much is that—as they say—far the greater majority of the immediate cures were effected in the case of the heathen. Of course many more heathen came than Christians, and I do not know how the proportion works out; but I do believe that this opinion is substantially correct. Can there be any other explanation of this than that, on the whole, there was more direct and simple faith found in the heathen? Our Christians—alas!—are to some extent "gospel-hardened"; the heathen came as little children and found themselves at once in the Kingdom of God.

The faith of most Christians may have been more enlightened, but the heathen were more full of such faith as they had.

Leaving Ahmednagar I travelled north to Lahore, where I held some wonderful Missions in the cathedral, and then visited all the important cities from there to Calcutta, including Amritsar, Meerut, Dehra Dun, Saharanpur, Delhi, Agra, Allahabad, Cawnpore, Lucknow, Benares, Jubbulpore, Nagpur, Ranchi, finishing up with Calcutta, where I stayed with the Metropolitan at the Bishop's Palace.

Extracts from the many letters received, which now follow, tell of the progress of the Mission.

CHURCH MISSIONARY SOCIETY,

MEERUT, U.P.,

March 6, 1921

MY DEAR MR. HICKSON,

Let me give you a few instances of physical benefits of which we have heard during the past days since your Mission:—

(1) The power of speech acquired by Mr. Munshi's boy. I think you heard this erstwhile dumb boy speak at tiffin time, when he came on our veranda.

(2) The consumptive case from Muzaffarnagar. The patient's health has improved, and what was considered a hopeless case is now considered hopeful.

(3) Miss Keriver, of Ghaziebad. The lump on the arm has

entirely disappeared, and she has regained the normal use of her arm.

(4) There have been several cases where defective sight has been improved. In one case, of an elderly Christian woman, she was full of joy and thankfulness, and attributed this restored vision to God's goodness.

(5) Reports from the city tell of many cases, with the result that many are asking for copies of the Gospel, that they may learn of the Great Healer.

I am,

Yours very sincerely,
(Signed) J. F. PEMBERTON

From Dehra Dun:—

CHURCH MISSIONARY SOCIETY

On the Sunday following your Healing Service at St. John's, after the Communion service I invited all interested in following up your work to stay behind and tell of what they knew had resulted, and what we ought to do to follow up the work. It was most encouraging to hear the testimonies of both men and women of the blessing they had received. One after another stood up and told either of health restored or improved, in themselves or in some loved one.

As I go about I am hearing on every side the good effects of your work on many, both in healing and spiritually. I cannot thank God sufficiently for what your Mission has done for me. You are witness to the fact of my bodily weakness the day I attended the English service, and the new life which you saw had come to me the next day, and which enabled me, just recovered from an attack of enteric, to help you at the service you held in my church.

Yours in the Master's service,

(Signed) P. E. CURTIS

And another correspondent from Dehra Dun writes:—

The Sunday following, in the Indian Church, many, both men and women, Christians and non-Christians, rose to testify to healing received, and one said: "In the bazaar men had not a good word to say for Jesus Christ; now they extol Him." This shows the power of healing in the Name of Jesus as a most potent missionary agency. We believe that missionaries themselves are coming to see this and will themselves seek the power.

her case of two years' standing) I got off my cycle and went back to make sure of her identity.

Praying for God's blessing on your work,

Yours sincerely,
(Signed) E. H. WHITLEY

Space does not permit me to give separate accounts of all most interesting and inspiring Missions in the various centres visited in India, but I feel that I must give some special notice of what was done in Calcutta, and so I publish the following article, which was written by one who was present at all the services there.

Surely never in this town of Calcutta has pain and need massed itself together in such numbers as we found at Mr. Hickson's Mission on March 19th to 24th.

✓ Longing incarnate—evidenced by the tremendous act of faith which brought together in one place Zoroastrians, Buddhists, Hindus, Moslems, Jews, and Christians of every denomination: people also of every rank in life, levelled to the proximity of whatever place was available in that ever-increasing crowd.

I saw a Rajah kneeling in line with a Madrasi servant, and the wife of the Governor of a Province sitting on a bench beside a poor Lucerderma patient. There were Gosseins and Marwaris, ash-smearing ascetics and the pink-robed Holy men from the West Country, Burmans and Chinese, picturesque Rabbis in gaberdines, and every description of Indian and European man and woman. No crowd gathered together for play has ever demonstrated in equal measure the cosmopolity of our beloved city.

✓ The first two days' services were held in the Anglican Church of St. James, to which non-Christians obtained admission with Christians—Mr. Hickson's argument that Christ never asked the nature of a man's belief before healing his disease appealing powerfully to those who heard it.

No one who was present can ever forget the thrill of this entire interlude. It was as if the clock were put back to the time of the Apostles' first ministry—the thousands who thronged, the simple Eastern people with their great faith and their intense longing, the Eastern setting, the hot March sun, the lines of bowed heads, the women in their draperies, the little children, the stretcher-cases in oft-times only a cloth wound about their loins.

I saw one woman kiss the hem of the Missioner's garment

as he passed: that was particularly Eastern. One knows how like to a shut door is the face which the Indian business man or high caste man shows to the world, despite his temperamental emotionalism. At the Mission every door was set wide open to receive what God might send, all barriers were down, all reserves cast aside. And the wonder was that in a country which (except through its women) knows nothing of spiritual altruism, most of the requests and yearnings were for the healing of another's pain. "Pray for the one next you," had exhorted Mr. Hickson at his opening service, and the Hindus were learning to do this also. Here was a Marwari in closely wound yellow turban waiting hour after hour—"Heal my little brother of blindness," was his prayer. (The brother lived too far to be brought to Calcutta before Mr. Hickson left. Think of the faith of that.) Here a high caste Bengali Brahmin, the tears streaming down his face, touching the Missioner's feet, praying for a blessing for his son, also a far-distant patient, in a severe illness; a child praying for his parents; a husband for his wife.

At times the pain of others' pain seemed more than one could bear: the little misshapen children, the blind, the deaf and dumb and leprous, their poor flesh dropping off, the mad and epileptic; one poor woman with two mad children, grown man and woman; another with an epileptic child who bit and tore at her; one or two cases so violent that they had to be dealt with instantly and removed from the grounds.

It was marvellous the power given to the Missioner to hold all these severally and individually before the heart of the Christ-God. Those who heard will never forget his treatment of the mad and epileptic—his appeal to God, his command to the evil spirit of possession (for he believes that disease is in many of these cases a possession of the devil). I heard one such man who knew no English (the violent case referred to above) resist him in English—"Take him away. Cast him out. Do not let him touch me. He will defile me," he kept protesting. I am told that that has happened before, and that the devil, possessing some poor soul, has spoken in a tongue unknown to the sufferer. From one woman I saw the devil cast out instantly, before my eyes; and she knew it, and gave thanks to God, taking the bracelet off her arm in her immediate need to express her gratitude—"Let it help to send help to others like me."

I have seen the epileptic calm down; one violent case lay still and spoke sanely for the first time for many years.

I have seen the eyes of the blind opened immediately; one was an old man, one a child of six years of age born

blind. Others have told me that they had begun to see. At the last morning's service a Bengali father ran after me to show me that his son, for twelve years a paralytic, and one of the stretcher-cases who could not move when brought to Mr. Hickson, was walking away from the cathedral.

Not all cases are yet located, though one has heard of many cures—lameness, rheumatism, eyes, ears, speech, consumption, dyspepsia, one even a case of cancer in the jaw. It will take some time before these can be followed up and tested; but whatever the physical result, nothing can take from us the great spiritual uplift and miracle of our few days' Mission.

And, lastly, there is yet one more result of the Mission to which we cling, and which criticism will fail to touch—its blessed unifying power. Such sadness of racial hatred, of sectional, of religious hatred, such sadness of personal animosities, have torn the world the last few years. At the Mission not even an enemy could have found a single dividing thought.

We were bound together by a great and a sincere experience; and we believe that links thus forged are not broken, and that the impulse to carry that spirit of oneness into the other relationships of life will prove to be one of the natural and lasting effects of the Mission.

Who shall gauge the value of this at a time like the present?

The conclusion of the whole matter is that those of us who have seen the vision can as little explain what we felt and saw and *know* as we can be affected by hostile criticism.

For there was a vision to be seen.

And again it was an Indian patient who first found words to tell the vision. The mysticism of the spiritual-hearted, the spiritual recognition of the true-hearted, had not failed him even in the presence of alien ways and an alien message. "Yes," he said, "the healer had laid hands upon him and he was well; but the virtue that had come to him came from Him who walked behind the healer as he went forth between the lines of sufferers."

At the conclusion of my Mission to India I received the following farewell letter from the Metropolitan, dated at

CALCUTTA,
Good Friday, 1921

DEAR MR. HICKSON,

You are leaving us now in a very short time, after conducting in our midst a Mission which I pray may have an abiding influence. We have shared in that experience

which from the letters you showed me from the American bishops, and from what I have heard myself, characterizes your work everywhere, namely that the spiritual results of your Mission are more striking than the physical benefits which have been received, striking as these latter in many cases have been. It amply justifies your claim that your work is on the spiritual plane and is spiritual healing. The living Christ has, I am sure, been made very much more real to many, and the Easter message will come with fresh meaning to them.

We shall try to carry on the work which you have begun here, and, as you know, I have called the clergy together for prayer and council, that we may conserve the results of your work.

I am sorry that you are leaving at a time when I cannot see you off. You will carry our grateful remembrances with you and our prayers will accompany your work in other lands.

Thanking you for all the help, spiritual and physical, which you have been the means of bringing to my people,

I remain,

Yours very gratefully and sincerely,
FOSS CALCUTTA

CHAPTER V

THE CHRISTIAN HEALING MISSION IN CHINA, JAPAN, AND THE PHILIPPINE ISLANDS

FROM Calcutta I sailed on the ss. *Takada* for Rangoon, and there, during the time the ship was in port, met the bishop and many clergy and missionaries, and gave an address in the hall of the Y.M.C.A.

The next place visited was Penang, in the Malay Peninsula, and then Singapore, and in both places I sought to interest clergy and people in the work, later receiving an invitation from the Bishop of Singapore to hold a Mission there on my way back to England, which I agreed to do.

HEALING MISSION IN CHINA

On April 15, 1921, I arrived at Hong-Kong, and during my eight days' stay held a Mission in St. John's Cathedral. I also preached in the Chinese Church, and visited a large number of sufferers in their homes.

The following account is taken from the *Church Notes* of St. John's Cathedral, Hong-Kong :—

A Mission of Healing.—Mr. James Moore Hickson arrived in the colony on April 15th, and conducted a Mission of Healing at the Cathedral from Monday to Friday, April 18th to 23rd inclusive.

Our experience was the same as in the case of similar Missions recently held in India—a general spiritual uplift and a certain number of remarkable cures. Crowds of Chinese sufferers came to the Cathedral, and it was necessary to hold a second service for late comers on each day except the first ; and on the closing day the Cathedral was completely filled twice over.

The numbers of Chinese-speaking patients who attended were as follows :—

Monday	250
Tuesday	362
Wednesday	622
Thursday.. .. .	815
Friday	over 1,000

The number of English-speaking patients was about two hundred, besides a considerable number who came forward to receive a spiritual blessing.

The services began at 10 o'clock, with a hymn sung simultaneously in English and Chinese, followed by a short service of prayer, after which the Missioner gave one of his simple but striking addresses by interpretation. Then the people came up to receive the laying on of hands with prayer, followed by the Church's blessing, given by one of the priests present. All the clergy in the colony kindly assisted in this work, and all felt it a privilege to have the chance of taking part in such a service.

Numerous testimonies of spiritual and physical benefits received are being sent in, and a report is being prepared for the information of the Lord Bishop. We can have no other feeling than one of profound thankfulness to Almighty God for so much blessing and for a fresh vision of the great opportunities of fellowship and service to the sick and suffering awaiting us.

The Church of England Men's Society held a meeting in the Cathedral Hall, when Mr. Hickson gave a significant address on the subject of Spiritual Healing, which made a profound impression on all present. His Excellency the Acting Governor kindly took the chair, and in expressing the thanks of the meeting to the speaker, remarked on the wonderful scenes that had been enacted in Hong-Kong during the week, and said he was sure that this Mission would be a great help to Church work in the colony.

While in Hong-Kong in 1921 I was asked to visit a gentleman who is a director of one of the largest insurance companies in the East. I found him in a desperate state—in fact his own words to me as I entered his room were : "Mr. Hickson, I am on the rocks." Speaking from memory, the report of his case was briefly this : The trouble was in the kidneys—he had had two operations. At the first operation one of the kidneys was removed, and at the

second, some months later, nearly half of the second kidney was taken away. Pus was being drained off through tubes, and he was in a very weak condition.

Notwithstanding his desperate physical condition, I found him a man of strong faith, and as I knelt beside him in prayer, I felt that we were overshadowed by the Divine Presence, the One Who promised that all things were possible to those who believe, and we unitedly took hold of that promise. And I held him up to the Great Physician, praying that as his body was outwardly anointed by the laying on of hands, so Our Lord would inwardly anoint and heal him by the power of His Holy Spirit.

The result was that that afternoon he was able to walk about the room with comparative ease, and the next day the nurse reported that when she attended to the wound she found no pus.

To-day he is attending to his business and was in England a few months ago and is now back again in the East.

He attributes his cure to the mercy and goodness of God.

My next Mission was at Canton, and I cannot do better than give an extract from the Rev. W. Walton Roger's own account as follows :—

The Mission lasted four days, and wonderful days they were for us who were privileged to take part in them. Early on Monday morning the sick and afflicted began to gather outside the main door, and immediately after breakfast we were hard at work admitting them, filling in the cards, marshalling them to their seats, separating the urgent cases and those suffering from contagious disease, and making other necessary preparations. Soon the seats were all filled and the service began. The words of the Missioner touched us all. He seemed to take us into the very presence of Our Lord, and we felt anew the sense of His compassion as He looked upon the needy multitudes. Then followed the laying on of hands ; very tenderly and gently each one was brought to Christ for healing and blessing.

Some few immediate cures were wrought, but these were the exception. One notable case there was of mental trouble : a woman whose moans and cries disturbed the meeting so much that she had to be removed to another room. After

the Missioner had laid his hands upon her, and commanded the evil spirit to depart in the Name of Christ, she grew much calmer. Then one of the officiating clergy laid his hands on her in blessing, and her cries ceased. In reply to a question she replied at once: "I am quite well," and the change in her appearance and manner was truly remarkable. She returned to the main hall and remained some time waiting for her friends, and on the next day came again, bringing a friend who needed healing. In another case an old woman hobbled up, leaning upon a stick and an umbrella; after the blessing she walked briskly away, carrying stick and umbrella in her hand and making no attempt to use them.

Of those whose physical condition remained apparently unchanged many spoke of the spiritual help and comfort which they had received from the Mission. Indeed, this was manifest to all in the atmosphere which obtained. Workers and sick people alike felt that it was good for them to be there.

The number of those who came for help and healing increased day by day. On the first day some 700 were present; on the second day over 800, upwards of 1,000 on the third, and nearly 2,000 on the fourth.

On Sunday afternoon, May 4th, a meeting was held at the Y.M.C.A. to give an opportunity to those who had been healed or otherwise helped of returning thanks. Some 250 to 300 were present. Most of the speakers told of some physical trouble which had been relieved or removed.

It is the hope of all (I believe) who had the privilege of working in connexion with this Mission that means will be found to carry on this Ministry of Healing.

One other result remains to be recorded. The workers included members of the Anglican, Congregational, Presbyterian, Wesleyan, and other Churches. The Chinese and foreign representatives of these bodies worked together with the utmost harmony and goodwill, united by a common bond of love and loyalty to Our Lord. The memory of fellowship and unity of aim and purpose involved in this ministry to Christ's suffering ones leads us to look forward more confidently and hopefully to the time when Our Lord's High-Priestly prayer shall be answered, "that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in us; that the world may believe that Thou didst send Me."

From Canton I journeyed on to Shanghai, where I stayed at the Deanery, and as the Dean was in England,

the sub-Dean entertained me. The Healing Services were held in the large cathedral, which was always packed with sufferers.

On most days of the Mission, Bishop Molony, Bishop of the Chekiang Province, was present and gave the Church's Blessing to the sufferers. After Shanghai I visited different centres of the diocese, and I will let the Bishop's letter speak of the work in this district.

TO THE EDITOR OF THE *China Press*, SHANGHAI

June 14, 1921

DEAR SIR,

I have waited a few weeks before writing to you on the subject of Mr. J. M. Hickson's Mission of Healing. Mr. Hickson held services at Shanghai from May 9th to 14th. He afterwards visited Hangchow, Shaushing, Yuyau, Tzeki, and Ningpo. I was in close touch with his work throughout, often kneeling with him in prayer in church and chapel, and by the bedside as he laid hands upon the sick. I have tried not only to use the faith I had in Christ as the Divine Healer, but also to exercise a discriminating judgment as to results.

I have no hesitation in saying that great results have been achieved, both spiritual and physical. Many of us felt that we had never been so near to the days of Our Lord upon earth as when hundreds of suffering people came, in a spirit of prayer and expectancy, the heathen also with marked reverence, and knelt together to be prayed for and blessed. The results everywhere have been such as greatly to increase faith in Christ's power and love.

Physically, there have been a large number of cures; we are hearing of them constantly, but I am anxious not to publish results too soon. I am, however, already quite convinced that many of the cures are not to be accounted for on any theory of "suggestion." This plays its part, as in all hope-inspiring medical practice, but it cannot account for some of the things I have seen.

People who believe that something positive has happened will want to investigate further—and our records and services are entirely at the disposal of any sympathetic scientific man. Some will ask: "Is Mr. Hickson a natural reservoir of health or a channel of Divine Healing?" I have myself asked this question again and again. If the former, then we have found one of the most remarkable helps to suffering humanity;

a man may be a source of health which can be tapped by a touch. If that is the true explanation, we can thank God indeed, for 4,000 suffering people in my Diocese have been touched by this one man, and a considerable proportion of these have at once begun to throw off all manner of complaints; surely there may be many such men, we ought to seek them out and use their gift reverently and thankfully.

But Mr. Hickson believes that he is simply a channel, kept by prayer and faith, by which the Divine Life touches our poor human frame. Having prayed beside the sick with Mr. Hickson, having heard his fervent prayers and seen results beyond expectation, this is also my opinion. We are, therefore, seeking to continue this ministry of prayer for the sick in private and public.

I am, dear Sir,

Yours very faithfully,

(Signed) HERBERT J. MOLONY,
Bishop

From Shaoshingfu, Chekiang, the following was received:

May 31, 1921

DEAR MR. HICKSON,

We want you to know that we much appreciate your visit here, and are deeply grateful for the help we all received. There were several instances of physical benefit, notably one eye case and one mental and an ear case. Also the man with serious internal trouble, whom you visited on the Sunday afternoon, received much benefit, and seems to be well on the way to recovery. Of course, I only speak of the cases that have come to my notice in our own Mission.

Yours very sincerely,

(Signed) A. R. S. WALLACE,
Church Missionary Society

From Hong-Kong an interesting testimony of the improvement in a case of insanity may be recorded:—

HONG-KONG,

April 24, 1921

MY DEAR MR. HICKSON,

My insane son, Leung Nim Cho, is much better now and is improving daily. He is much more quiet. I wish to record my grateful thanks to you for bringing the Gospel of Faith once more to me and my family.

Yours sincerely,

(Signed) Mrs. L. R. Y.

The doctors have been ready on all occasions to assist and co-operate with me. In Ningpo one of our Healing Services was held in the large ward of the hospital, Dr. Sugg, the medical superintendent, and his staff supporting and assisting, and Bishop Sing, the Chinese Bishop of Chekiang, in his robes, giving the blessing to each one after I had ministered to them for healing. This is only one instance out of many where I have had the privilege of ministering publicly to the sick in the hospitals in close co-operation with the nurses and medical staff.

Another matter of interest and cause for thanksgiving is the fact that all Christians came forward and united together at the Healing Services. At Nanking, for instance, the Quakers kindly lent us their beautiful church and united with us, and the ministers and laity of all the Free Churches, in the work. At Yuyao the Mission was held in the Presbyterian Church of the American Mission.

My next tour was for 1,000 miles along the Yangtze River as far as Ichang, at the Gorges. And I held Missions in Nanking, Anking, Wuhu, Hankow, Wuchang, Changsha, Shasi, and Ichang.

In Nanking I found everything in readiness for the Mission. The Rev. D. M. B. Gill writes of this Mission as follows:—

When it was known that we of Nanking were to have the privilege of a visit from Mr. Hickson the writer took the matter up with the Nanking Church Council, an organization composed of all the churches in the city, which organization immediately set about preparing for a week of prayer in preparation for the Mission.

There were two days of the Healing Mission, the services being held in the Quaker Chapel, and there were two services, one immediately following the other, each day. Altogether more than 1,600 sick and afflicted came forward for the laying on of hands and for prayer. It is impossible to give a full list of the cures accomplished—we will only mention some of the more striking cases.

There were two blind people, both of whom had been stone-blind for some years, who were almost instantaneously healed; within twenty-four hours they could see clearly enough to thread a needle.

One man whose hearing had been destroyed by cannon concussion eight years before, before leaving the church could

hear quite plainly. A woman who for eight years had been paralysed, with partial loss of speech, and unable to get about alone, and afflicted with something like epileptic seizures, was taken to the church in a rickshaw. After receiving the laying on of hands she left the church unassisted, and walked nearly a mile on her way home. This woman had been a heathen, but is now preparing for baptism, and seems to have been permanently cured.

There were numbers of cases of lesser ailments which were cured, and more in which there was improvement, which it is hoped will continue to a gradual cure.

One foreign missionary who had a very bad cast in one eye, and who had been to specialists at home and had been told that nothing could be done to help it, received a perfect cure, her eye being straight and remaining so now for more than a month.

However thankful we may be for the physical benefits which resulted from the Mission, it does not approach our gratitude to God for the spiritual awakening and refreshing which has come to the Christian community here in Nanking. So deep was the impression made by the addresses and healing services of Mr. Hickson, that an immediate organization was effected to continue the work in the churches, which has been done with very gratifying results.

In Anking I stayed with Bishop Huntington. The Healing Mission was at the Cathedral on Monday, Tuesday, and Wednesday, June 6th-8th. The service each day lasted about two hours. The Bishop and the Rev. Hunter Yen acted as interpreters. Mr. Yen writes:—

Plans are being made to continue the work. One of the greatest effects of Mr. Hickson and his work is the bringing to us the realization that there is a wonderful power of God ready for our help and use.

As part of Mr. Hickson's Healing Mission in Anking he came three times to the hospital, and also held a special meeting for the doctors and nurses in the hospital chapel.

Bishop Roots's letter to me after the Mission is of interest:—

June 25, 1921

DEAR MR. HICKSON,

Your visit has already meant so much to this diocese that I want to send you at least a line of grateful acknowledgment without delay.

Your coming has already more than fulfilled our highest hopes. Much physical suffering has been relieved. We hope to keep record of sick people cured or benefited, as far as practicable, from which in the course of a few months or years valuable conclusions may be drawn. But already we are aware that the chief significance of your work is not in its therapeutic value, great and significant as that is. You have led us to a new vision of God, and a realization of the Presence of Christ, the Healing Saviour, the same yesterday, to-day and for ever, Whose touch has still its ancient power. We purpose to continue the work you have begun among us.

Most sincerely yours,

(Signed) LOGAN H. ROOTS,
Bishop of Hankow, China

The Rev. Edmund L. Souder, who helped at all the Missions in Hankow and Wuchang, writes:—

What a trail of blessing Mr. Hickson is leaving behind him all over the world, and how criminally negligent the Church will be if she does not carry on the work he has begun in so many places.

Mr. Hickson spoke one afternoon to the Chinese Christian leaders, on another to the foreign missionary bodies, and on Sunday morning in the Church of St. John the Evangelist, Hankow (a church especially for the foreign business community). He preached before a large congregation a sermon that made a deep impression on his hearers. He further found time during his stay to visit a number of bedridden patients, both Chinese and foreign.

With the exception of the Roman Catholic and Wesleyan Missions, all the mission forces heartily co-operated.

It is hard to explain just what the Mission has meant, but I know it is the testimony of the Bishop, as of all of us who were permitted to work in co-operation with Mr. Hickson during his week in this centre, that his visit made very real the sense of the presence of the living Christ in our midst, and that His touch has still its ancient power.

The Missions were well attended, and the results similar to those that follow the Healing Missions everywhere.

Many received immediate and astonishing recovery.

A lame boy walks straight ; two dumb children can speak ; a baby carried to the Cathedral in apparently a dying condition was healed almost instantaneously ; a hospital evangelist, whose eye has for years been unsuccessfully treated by the doctor, was practically healed before the man left the Cathedral.

As elsewhere, however, the spiritual results of the Mission were quite as truly an evidence of God's power to save as the physical healing.

The same thing seems to have been true here as in India, that a much larger number of heathens have been helped than Christians. Mr. Hickson believes it is because the heathen who come do so in simple, childlike faith that they will be healed, whereas in the back of the minds of many of the Christians are questionings and doubts.

(Signed) EDMUND L. SOUDER

The following are extracts from the diary kept by the matron of the hospital. She says:—

Mr. Hickson came to the hospital and gave a beautiful address in the big ward. We had turned out all the tables, etc., and the beds were arranged in three long rows. Then there was a row of patients in deck chairs, and still another row of eye cases and others on forms and chairs. After prayer and a hymn and the address, and Mr. Hickson himself prayed (interpreted), he went round to each one. I had put a ticket on each man's shoulder, giving name of trouble and stating whether Christian, inquirer, or non-Christian. This enabled the Chinese prayer as well as the English prayer to fit each man exactly. I never saw a more radiantly happy set of patients anywhere than ours that afternoon, and for days afterwards. The extraordinary influence still remains with us. We had an exceptionally large number of slow-healing, almost incurable cases in at the time, and I have never seen anything like the rapidity with which some of them have cleared up and got well. It has been a tremendous lesson to us all of the power of expectant, believing prayer, and I do not think the nurses will ever forget it. I certainly shall not.

Three of the nurses who are Church members have seemed to be absolutely "outside" the whole thing. I do not know why. Mr. Yuen had evidently also noticed this, by what he said on Saturday evening. I asked him to come to the Bible class and speak.

He began in this way: "Have any of you ever seen the hospital like it has been the last fortnight? Have you ever seen such serious cases as — and — and — so happy before? Have you ever seen the patients praying to the true God for each other as they have been doing this week? Have you ever seen such wholesale repentance and conviction of sin amongst the patients before? Have you ever before seen such a condition of things in the hospital? Truly the

Holy Spirit has been in our midst. . . . This has chiefly come about because you prepared yourselves and had clean hearts. But one or two of you did not get anything because you were not clean. . . . The men in the Bible who saw visions and had messages from God, and were used by Him, were those who constantly had fellowship with Him."

Wuchang was also visited and Missions held in churches and hospitals, and from there I passed on along the Yangtze River and held similar Missions in Changsha, Shasi, and Ichang. All of these Mission centres are under the American Episcopal Church, where splendid missionary work is being done by clergy, doctors, sisters, nurses, and others who are humbly and nobly devoting their lives to the service of Him Who came to heal and save us all. A letter written by the Rev. Clarence Horner, who is at the American Church Mission in Changsha, to his mother in San Antonio, Texas, will be of general interest :—

Do you remember the Mission which Mr. Hickson held in San Antonio early last spring ? He is now in China. When he was in Hankow, I went across the river three times and was present every time that he was in Wuchang. I bundled up my examination papers, and brought them with me to Changsha, so that I would be there during his Mission. It is altogether the most wonderful experience that I have ever had. The blind received their sight ; the lame walked, the dumb spoke, and devils were cast out of people. A veritable return to New Testament times, with New Testament methods. Of course, the living conditions of the Chinese are not very much different from the Jews of two thousand years ago. Every day you will find them doing just the same things as were done two thousand years ago, and in the same way. The lepers walking the streets, the beggars in the temple gates, the women drawing water from the well, the professionally maimed, the fortune-teller and the forecaster of events—all are here in the street as they were in Jerusalem so many years ago. And Mr. Hickson went among them as Our Lord must have done, using the same methods as He used, and effecting the same cures as He accomplished, in the same Name and in the same way.

The effect upon the possessed ones was the same as we read of in the New Testament times : all went away sane and cured.

The case of one of the lepers was the most interesting.

The first day he was carried into the church, a thing loathsome and horrible. The second day we met him in the hospital. His body was covered with a new skin, and he stretched out his arms and actually danced there in the ward, saying: "Look, this is the first time I have been able to do this for thirty years." The third day he went away as a witness of what had been done for him.

In the Yale Hospital, which is the famous Yale unit here in China, a girl dumb from birth spoke, and a man received his sight.

The whole city is on fire with enthusiasm that was engendered, and many are the stories of healings and blessings that were received at the foreign devils' church during those three days. I wish that you all might have been here with me and could have seen the things that I saw, and felt the things that I have felt, during these wonderful days.

At Kuling I held conferences with doctors, nurses, and missionaries, and also held services in the Mission Church and in the hospitals.

Mrs. E. V. Huntington—the wife of the Bishop of Anking—gives an account of the Kuling Mission work as follows:—

FROM Woman's Work in the Far East

Mr. Hickson held his first meeting for foreigners in the Union Church. This was not a service of healing, but a preparatory one of instruction and explanation. The following day was held the service of healing for foreigners, and here many learned anew from Mr. Hickson's lips the reality of God's care for His children as he revealed Him as the Healer of men's bodies as well as men's souls, in the customary address which always precedes the actual ministration of healing.

It is too soon to presume to speak of cures, but much physical improvement has been seen in many cases; and, best of all, the new apprehension of God's nearness and love does not grow less as the weeks pass. Mr. Hickson's personality never intrudes, for he is but a channel for God's love and power. His departure left us in no sense "let down." He brought us in vital touch with Christ, and that contact abides.

One of the most blessed results of the Healing Mission in Kuling has been the growing sense of unity with earnest, faithful people of all denominations. In the small Prayer Circle with which I was connected there were represented

four different religious bodies. When people pray together for God's healing, physical and spiritual, differences of doctrine and practice grow less important as our common thought centres upon the Father of us all.

My next move was north to Peking. There I met Bishop Norris, and although most of the clergy and foreigners were away at the hill resorts owing to the heat, I did have one service in the beautiful chapel of the British Legation, with the kind consent of Sir Beilby Aston, the Consul. I also ministered to many sick people, among whom was the son of H.E. Hsiung Hsi Ling, the first Premier of China under the Republic.

I might mention that during my stay at Peking I was entertained at a luncheon in the house of His Excellency Pau Fu, the Finance Minister. Amongst the guests invited to meet me were : His Excellency Y. K. Chu, ex-Governor of Shantung and Chekiang ; His Excellency H. L. Hsiun, ex-Premier ; Dr. C. T. Wong, Chinese Delegate to the Versailles Conference ; Mr. T. K. Sun, Metropolitan Governor ; Mr. S. K. Chuang, Chief of the Bureau of Budget ; Mr. L. Y. Chang, ex-Minister of Education ; Mr. Q. Y. Li, Chief of the Bureau of Economics ; Mr. M. O. Chiang, Chief of the Bureau of Unification ; Mr. Y. B. Niu, Vice-Minister of Finance ; Mr. T. L. Chang ; Mr. Kungpah T. King, and others.

My host explained that their wish was to thank me for coming to China and for the help and comfort their people had received through the Missions, and I was handed a beautiful little medal, on which was written in Chinese characters and also in English :—

TO MR. JAMES M. HICKSON

With the deepest reverence and highest
veneration of General Chu Yin Kwong.

From Peking I went farther north to Peitaiho, where I had the advantage of meeting with most of the missionaries of various Christian Churches working in the Northern Provinces. We had some wonderful gatherings there,

and all were eager for the message and anxious to learn how to carry on in their own parishes and districts. We had Healing Services also for Chinese and foreigners. From here I took train through Manchuria and Korea for Japan, and His Excellency H. L. Hsiung paid me the compliment of sending a special military guard on the train to accompany me as far as Mukden—a fourteen hours' journey—to see that I had every comfort on the journey and got my right railway connexion from that junction.

During most of my time in China I was fortunate in having as my secretary Mr. C. T. Nyi, who was a great help to me and also a most pleasant companion.

HEALING MISSION IN JAPAN

On August 15th I arrived at Fusan, and from there I sailed across to Shimonoseki and thence travelled by train to Tokyo. At the station I was met by Bishop McKim and the Rev. J. C. Mann. The following day I had a conference with the bishop and some of the Japanese clergy.

On August 19th I left Tokyo with the Rev. J. C. Mann for Kairuizawa, the beautiful health resort where most of the missionaries go during the summer months. I spent ten very busy days there in conducting a Healing Mission, and also holding conferences with the missionaries and church-workers of all denominations, and on all sides a very keen interest was taken in the message and I met with the greatest kindness and sympathy.

This was a fine opportunity to explain the objects of the Mission, and to interest the clergy and people in the work, for as they returned to the various centres they were then in a position to prepare for my coming. We were also able to arrange an itinerary and to fix dates for the Missions.

From Karuizawa I first visited Kusatsu, the leper settlement, where Miss Cornwall-Legh has done such noble and splendid work. There are about five hundred lepers there and the way in which they received the message was very touching. Their gratitude was beyond expression, and I

know their prayers followed me throughout Japan to support and inspire me as I went forward in the work.

The following article, from the pen of Miss Cornwall-Legh, seems too full of interest to be omitted :—

"Sensei (i.e. Teacher)," said one of these poor sufferers, "the healer about whom you told us long ago, is coming to Japan, and our Bishop is at the head of those preparing to welcome him. He has had great meetings in India, with many healed. Do you think he may be sent to Kusatsu?"

"I do not know, but let us pray that he may be sent to us." And they prayed. And he came.

With the many big centres, the large important towns asking for his visits, it was hardly to be expected that he would give three days to us, and that was the least he could take to journey here, over the mountains, with their rough, dangerous roads; and this remote village is known in Japan as "a hateful place," full as it is of the foulest diseases and far from civilization.

Yet the hearts of Christians in many lands are being drawn towards Kusatsu with tender love, for the lower part of the village is entirely occupied by lepers, and lepers have been ever dear to those who love their Lord.

The hot springs of Kusatsu were famous from old times. It is said that there are none quite like them in the world, and hither the sick and sinful have found their arduous way from beyond the memory of man. At first it was only in summer that any dared to venture here; but, by degrees, people began to build dwellings in which it was possible to brave the rigours of our terrible winters, and now over three hundred in the upper village, and about as many in the lower leper part, are permanent inhabitants, while the inns, of which both portions are largely composed, are never without guests.

Ten years ago there were few darker spots on earth than this valley. "Let us eat and drink, for to-morrow we die!" The lepers, hated and scorned, cast out by their own families, being "without God, and without hope in the world," enjoyed themselves as best they might! They gambled, they drank, they gratified evil passion, and, when all was gone, they cast their wretched lives away, mostly after the manner of Judas, each clump of pines having its tragic tale.

Hard by the village lies a valley which holds ghastly traditions of those doomed to die, pitched down still living amongst the dead. The ridge between that valley and the one through which flows the river of hot medicinal water on which Kusatsu

is built has now become Church property, and its name is "Inori no Sono" (The Garden of Prayer). "Manzoku no Uchi" (The House of Contentment), "Heiwakwan" (The House of Peace), "Ituskushima no Ie" (The Dwelling of Love), are in this "Garden," or, as the villagers call it, "Sensei's Mountain," and these are the homes of the chaplain, the Rev. Hewitt, when he is with us, the Japanese catechist and lady worker, both of them ardent missionaries, and Sensei, who writes this article.

St. Barnabas Church lies at the foot of "Inori no Sono," in the centre of the leper village. Adjoining it is "Nagusame no Uchi" (The House of Comfort), with its dispensary and separate consulting-rooms for the upper and lower villagers. Here live our lady doctor and nurse-evangelist, both Japanese, and most faithful and successful workers. On the other side of the church is a three-roomed building, used for kindergarten, Sunday school, and other like purposes. The church has its little sanctuary curtained off from the main building and beautified by many gifts of love. The long space of what one may call the nave we use for our innumerable services and meetings.

Two miles out in the country is St. Stephen's Home for leper men, and a tiny St. Edmund's Home, which we hope will prove the nucleus of a home for married couples; at present it contains four people only.

In Kusatsu village are St. Mary's Home for Women and St. Philip's, just acquired as a complementary house to St. Stephen's. There is no "leper hospital" or "leper settlement" in Kusatsu. It is a village like any other village, where all are free to come and go as they like. The main point of our work is the founding of Christ's Kingdom where Satan has reigned, and the bringing of sick souls to the Mighty Healer. The Home, the dispensary, the monthly allowance to the destitute, the distributing of alms, including many gifts of love from far and near—all these are subservient to the spiritual side, and our special care is to make these a help and in no way a hindrance to it.

Since Christ came here the whole tone of the place has vastly altered, is ever further altering. Vice still exists of course, but it slinks away ashamed. Instead of the obscene songs which even the children used to sing, in all directions one hears the sound of hymns. Active missionary work is always going on, and fresh converts coming in. "Our day is over," say the Buddhists. "All the people living here will soon be Christians."

How has all this come about? In the largest measure

through the faith and burning missionary zeal of the leper Christians themselves. Their prayers and their evangelistic labours have been the main factors in the work from the first. "It is our part to bear witness," they say. "We cannot rest content until the whole of the lower village and of the upper village, and of the surrounding district too, have become Christian!" They are always praying for this, always finding out new means of spreading the Gospel.

So when the healer came, all were ready for him. Our Christians had for long been praying, first, that he might come, and, when the joyful news arrived that he really was coming, that his visit might be full of blessing to both body and soul. "Whether our bodies are healed or not, if we have faith when he lays his hands on us, we are sure to receive a great spiritual blessing," they said. With this conviction they watched and fasted and prayed, and told all those who did not yet know Christ that they also should come to be blessed.

The day arrived, and from the early morning the church was filled with earnest men and women, and little children also, kneeling in double rows—the blind, the halt, the wounded, the maimed, those "marred more than the sons of men," those whose lives are one long-drawn bout of pain, believers, inquirers, unbelievers, all in awed expectant silence!

At half-past eight this Service of Healing at the church began, and while this was going on, men and women from the homes, thirty-two in all, and other earnest Christians, were praying in St. Philip's, just across the valley. That house, too, was soon full with the overflow from the church, and when the first service was over, the healer ministered again to them. About a hundred and fifty in the church, and the same number in St. Philip's, listened to his preaching, and received the laying on of hands with those of the priests who followed him, giving the Church's blessing, and shared in their prayers and those of the band of sympathizers who accompanied the healer.

In the afternoon a third Service of Healing was held in Haiwakwan, for the sick in the upper village, and to this the healthy children of leper parents also came, making eighty-five in all.

Freely did the healer give of the gracious power he has received from God, and with a deep sympathy, which made his ministrations doubly precious. And through his coming there has sprung up a spirit of fresh life and thankfulness, and a sense that Christ's touch has been upon us. A few days later we met to bear testimony to what the good Hand

of God had done, and to give thanks for His love. Nineteen bore witness to bodies healed or greatly relieved. A woman can now see with an eye, the sight of which had completely gone! A man, whose deep, long-standing wound miraculously filled with flesh during the service, can now walk freely on his formerly lame foot. A woman, long bedridden and hardly able to eat, is up and about, and with a good appetite! A man, five months in bed in almost a helpless state, is now able, with a little help, to walk to church and back! These were among the number.

Spiritual life still more abundantly flowed in in this time of healing! Such has been the experience of our Christians. Several unbelievers, though not physically healed by the laying on of hands and prayer, felt themselves impelled thereby to give up their old creeds and objects of worship, and to believe in Christ.

Our Christians are now following the healer on his Mission of love with deeper sympathy, and may we not hope that the prayers of these, Christ's "hidden servants," are availing much in strengthening his hands as he "goes about doing good" in the steps of his Master, the Great Healer of old?

(Signed) M. H. C. L.

Leaving this settlement I proceeded on my tour, which took in most of the important cities in the main island, including Matsumoto, Nagano, Takada, Kure, Okayama, Fukuyama, Kobe, Ashiya, Osaka, Wakayama, Kyoto, Gifu, Nagoya, Tokyo, and Yokohama. From Yokohama I travelled south to the Island of Kyushu, and here I held five more Missions in Kokura, Fukuoka, Kumanoto, Kagoshima, and Nagasaki, and on October 27th I sailed from Nagasaki on the *Empress of Asia* for Manila.

Many interesting letters were received from the bishops, clergy, and laity, and from these extracts and selections follow, in order to give testimony to the value of the Mission direct from those concerned.

The Right Rev. John McKim, D.D., Missionary Bishop of Tokyo, writes:—

October 21, 1921

In saying good-bye, I want to thank you for the very great good you have done to many individuals, Japanese and foreign, in my diocese. While there are many authenticated

cases of physical cure, the spiritual uplift is to my mind the most striking effect of your work.

That God may bless and strengthen you in the work to which you have been called, and that His Presence will ever be with you in all trials and difficulties, to guide, support, and comfort you, is my prayer.

The Rev. John C. Mann writes :—

Many have spoken of the spiritual help they received. The physical results, too, have been many, but, as it has been impossible to get into touch with some of those who came, we cannot give a complete report. Some complete cures have been reported, and there are many cases of improvement. I shall mention a few of these.

A woman suffering from partial paralysis of the hands and arms now has the perfect use of them.

A woman who was a confirmed invalid is strong and well.

A woman suffering from pleural and kidney trouble was cured within a day or two. She has now come for Christian instruction.

A man whose head was causing him pain and unfitting him for work has received relief.

A woman suffering from a nervous breakdown is very much improved.

A woman whom you visited in hospital, with heart trouble, has had no return of the attacks formerly so frequent and dangerous. She has been able to return to her home and family after nearly a year's stay in the hospital.

The Methodist Christian who was suffering mentally is quite normal and happy.

A little girl, who had no appetite for even the nicest food her mother could make for her, was getting thin and weak, began to eat well the very next meal after attending the Mission.

A woman whose blood was so thin and weak that she had little strength, and had been confined to her house, is strong.

A child with a club foot is improving.

These are a few of the cases which we know definitely. For all these benefits we are most thankful to Him Who was in our midst and to you who came as His minister.

In addition to these testimonies, the Rev. W. H. Gale writes from Nagoya confirming them, and mentioning the following outstanding cases in Takata :—

Girl—deaf. Can hear perfectly.

Woman—severe internal trouble. Cured.

From Matsumoto the Rev. P. G. Kawai mentions the following :—

An old lady suffering from stomach trouble—cured. Her grandchild, who had meningitis, was paralysed ; now, when she is sitting still, she is like a normal child, but she still has a little difficulty in walking.

A child of about two years old—born blind. Can now see. A young man in Manila, very ill with nervous trouble and confined to bed, was prayed for at the request of his father, and a letter dated the day after the Mission stated that he had got suddenly well, and was pronounced out of danger by the doctor.

Mr. Kawai states that all denominations in Matsumoto joined in the Mission, and that almost all who came had a wonderful experience ; they all felt a new power in their hearts.

The Bishop in Kyushu (South Japan), the Right Rev. Arthur Lea, D.D., writes as follows :—

FUKUOKA, SOUTH JAPAN,

October 25, 1921

DEAR MR. HICKSON,

It is telling you nothing new to say that there was a spiritual uplift for all those whom the Mission reached, and that uplift can be expressed in a word—the presence of Christ realized as a concrete fact.

The Mission in Kyushu lasted only eight days, and immediate results in physical healing are numerous. Within two days after the Mission in the city of Fukuoka from thirty to forty people gave testimony to physical healing, and every post brings new evidence of definite results in healing. I shall confine myself to a few only in regard to which I have direct information.

(1) A young man, deaf for years with perforated drums, came thirty miles to attend the meetings in Fukuoka. He writes that he has been healed both in body and soul.

(2) A man from Tsuyasaki, who came on crutches to the meetings, has written to say that he is now walking with ease, even wearing the high *ashida* (Japanese high foot-gear for wet weather and difficult to walk in).

(3) A woman came to the Divinity School to give thanks for her child, who through various ailments and distortion

of the mouth was unable to speak, was now able to speak clearly.

(4) A woman, suffering from deafness and a weak heart, who received the laying on of hands at the first meeting, returned to give thanks for healing at the second.

(5) A young man, who had for months suffered terribly, and in consequence had formed the habit of drug-taking, was completely healed. To show the spiritual results in this case, the man gave his testimony at the meeting for thanksgiving and expressed his determination to spend his life for Christ, even if it were only as caretaker of a church. The following day the same young man on his own initiative went thirty miles and gathered together a body of eight sufferers, brought them to the railway junction, where on your return you were expected to wait forty minutes. As you know, a Healing Service was held in the room of an inn, not one Christian being amongst the group.

There are others about whom I might write, but I propose to send you full information when sufficient time has elapsed to enable us to estimate the results.

I will only add that what happened in Fukuoka is also being reported in other places. It is too soon to estimate the results of your Mission on our work, but we think that the work can never be the same as in the past.

Our clergy and catechists will go forward in their work of evangelization with added power and a new sense of authority. We are thankful to God for your Mission, and shall pray that God may continue to work in and through you for the restoration of the gift of healing within the Church throughout the world.

Yours very gratefully,

(Signed) ARTHUR LEA,
Bishop in Kyushu (S. Japan)

These and hundreds more letters and accounts reached me from all the places I visited in Japan, telling their own story of blessing.

HEALING MISSION IN MANILA

In Manila I held a three days' Mission. The Bishop and also the Bishop of Labuan and Sarawak were present and supported me. Colonel Rhodes, the Chief of Staff in the United States Army, Major Lee, and other officers and men, took practically the whole work of organization in

hand, and assisted throughout in all the services. It was a pleasing sight to see these gallant gentlemen in their uniforms, together with officers and nurses of the Red Cross, moving about in the cathedral and directing the large crowds of sufferers, and bringing them up to the altar rail. I am also much indebted to Captain Fuller, of the United States Army, who put himself and a motor-car entirely at my disposal during the whole of the time of the Mission. The welcome I received here was most cordial, and hospitality was arranged for me at the Naval and Military Club, where I was most comfortable.

I held services at the hospitals, and also amongst the lepers.

I append a letter from the Bishop of Labuan and Sarawak.

BISHOP'S HOUSE,
KUCHING, SARAWAK,
Via SINGAPORE,
November 14, 1921.

DEAR MR. HICKSON,

I want to place on record my deep appreciation of your blessed work of healing, which I have been privileged to take part in during your Mission in Manila, and also on board the ss. *Wolverine State*, between Manila and Singapore.

I was much impressed with one case in Manila, when a man, who on the first day had to be helped to the altar by two friends and a stick, was able on the third day to walk up unaided and with a grateful smile on his face.

But the case of Mr. Tait, on board ship, impressed me still more. To see a man one day lying in bed, and suffering great pain every time he moved from a swollen gland, and to see him the next day walking on deck after your treatment, was sufficient to make anyone thank God for the good work that He is doing through you.

I was very happy to be associated in this case with you, and I shall not forget to remember you and your work for suffering humanity before the Throne of Grace.

May God continue to bless you, and to use you for many years to come, in the sacred work of healing, which is so dear to the heart of His Blessed Son.

I remain,

Yours very sincerely,
(Signed) LOGIE,
Bishop of Labuan and Sarawak

SINGAPORE

After leaving Manilla the next Mission was in Singapore Cathedral, and during the ship's few hours' stay in Penang, in the Malay Peninsula, I gave an address in the church there and ministered to some sick folk.

COLOMBO

My next call was at Colombo, and there I addressed large gatherings in St. Michael's and Holy Trinity Churches, and laid hands with prayer on many sufferers. It was a great pleasure to find the work going forward so well, and the interest in Christian Healing which was kindled during the time of the Mission a year before just as keen as ever. On the day of my arrival the Prayer Circle was holding its service in St. Michael's Church.

I also found that an Indian prince had travelled from a long distance beyond Bombay to Colombo, and was awaiting the arrival of my ship, that he might be ministered to in the Name of Jesus Christ, although himself a Mahomedan.

These services at Colombo completed my journeyings in the Far East, and leaving Colombo I sailed direct for Egypt, to continue the work for which the foundations had been laid during my brief stay in that country on the way out to Ceylon and India.

CHAPTER VI

THE CHRISTIAN HEALING MISSION IN EGYPT, PALESTINE, PARIS, ROME, ABERDEEN, ENGLAND, AND IRELAND

HEALING MISSION IN EGYPT

THE return journey from the East had now commenced, and sailing from Colombo to Egypt I held the first Mission in Port Said, preaching on Sunday morning in the Church of the Epiphany. I then went on to Cairo, where I received a hearty welcome from Bishop Gwynne, Canon Gairdner, the Rev. Maurice Richmond, and many others. They had a very heavy itinerary for me, and we conducted Healing Services in St. Mary's Church and at the C.M.S. Hospital, Old Cairo.

We then went on to Menouf, the Mission being held in the C.M.S. Hospital, by kind permission of Dr. Hargreaves, who co-operated with us most heartily. The women and children were ministered to in a large assembly room and the men in the compound.

I am much indebted to Canon Gairdner and the Rev. Maurice Richmond, also to other members of the Cairo Committee who arranged the itinerary and made arrangements for the Mission. Mr. Richmond had previously visited Jerusalem and most of the centres in Egypt and Palestine. He distributed our literature and also some valuable printed matter which the Cairo Committee themselves had kindly written, giving useful information to prepare the minds of the people for the Mission.

HEALING MISSION IN PALESTINE

My next move was to Palestine, and I arrived at Jerusalem on December 23rd, in time to spend my Christmas in this sacred city.

The Bishop and clergy received me most warmly, and my first address was in St. George's Cathedral to a large congregation. The message was most sympathetically received, and throughout the Mission the cathedral was well filled with people of every class and kind, including the high officials and clergy and members of all Christian denominations.

I also visited Jaffa, Nablous, Haifa, Tiberias, and Nazareth, holding Healing Services not only in the church, but also, in most places, in the hospitals as well. It was a blessed privilege and most inspiring to visit, and hold Healing Missions in, the very places where Our Blessed Lord had lived and worked, and to feel that the same Lord, and those who were and are still working with Him for the redemption of the world, were all with us, and that we were indeed to-day as of old, fellow-labourers with Him in this sacred ministry to the sick and afflicted in body and soul.

In Nablous the Mission was held in the hospital by kind permission of Dr. Stanley, who, with his staff, co-operated with us most fully.

In Tiberias the late and deeply respected Dr. Torrence also kindly permitted the Healing Service to be held in the large ward of his beautiful hospital, and took part in the service and interpreted my address to the patients into Arabic.

At Nazareth one of the services was held in the public hospital, where doctors and staff united with us, and the other services of the Mission were held in the C.M.S. Church, which was re-filled three times over each day.

On my return to Jerusalem, Bishop McInnes informed me that the Patriarch of the Greek Orthodox Church desired to see me, and wished for a service in their church in Bethlehem. I called on the Patriarch, who received me

most graciously, and gave me his blessing. The following day the Mission was held in the presence of the Archbishop and many of the Greek priests. The church, which is built on the spot where Christ was born, was thronged with sufferers, and the numbers who came seeking spiritual and bodily health was so great that a second service was necessary.

The Rev. J. E. Wright, the Bishop's chaplain, accompanied me throughout Palestine and gave his wholehearted support, and he writes of the Mission as follows :—

When first the Healing Mission was proposed it raised many a lively discussion. Every one had their question to ask or their objection to raise. All seemed agreed that it is right to pray for the sick, and admitted that a mission of prayer for the healing of the sick was as scriptural as a mission of prayer for the conversion of souls, and that the Spirit of God might call and equip some to lead in the one as in the other—in fact 1 Cor. xii seemed clearly to show this.

One striking effect of the Mission was the obvious interest that was aroused in some who otherwise had not shown much interest in religion. It seemed to them a bit of the real thing to go out in faith to pray for the sick and suffering, regardless of the religious distinctions and denominations.

The Bishop also issued a letter, in which he urged that none should approach the Mission with minds already prejudiced against it. "Do not let us hold back because the thing is new—and we are afraid it may not be sound—or because it is old and we think it has failed."

The children in the Mission schools showed a lively interest, asking quite naturally why, if Jesus is the same yesterday, to-day and for ever, He does not do now as of old ; certainly they would bring their sick friends. The Jews explained that Jesus did many works by the power of Beelzebub, and they would not be at all surprised if His followers in His Name could do the same to-day. Many Moslems believed in the power of the Holy Name of the Healer to cure diseases and to ward off ills.

The heads of other Christian communities were very sympathetic and gratefully accepted the Bishop's invitation to send representatives to the services to take part. The Roman Catholics issued pamphlets to the effect that it was not necessary to go to the English Cathedral for prayers for healing, as they had the same in their own churches.

Two days before Christmas Mr. Hickson arrived, and it was a great pleasure to have him with us on our annual pilgrimage to Bethlehem on Christmas Eve. The Orthodox Greek Archbishop of Hierapolis, resident at Bethlehem, who showed us the heartiest hospitality on that occasion, afterwards invited Mr. Hickson to hold a Mission in the private chapel of the Convent attached to the Church of the Holy Nativity. The Greek Orthodox Patriarch in Jerusalem showed a lively interest, and promised to pray for the Mission which was thus being held in one of his own churches. He gave both to Mr. Hickson and to the work his Patriarchal benediction.

The first service in Jerusalem was on the Tuesday after Christmas. The vision of suffering humanity—the blind, the dumb, the lame, the cripple, the mentally deficient, the troubled, sad, and those with fears and temptations—transported one back to the days of the Galilean ministry. Truly half the world does not know how the other half suffers. It is wonderful that the poor people have not lost faith, so long have they cried out “Lord, have mercy upon us,” and no one has come with the message “Arise, He calleth for thee.” So often they have brought their troubles, like the poor father in the story, to the disciples of Christ, and they could not help because of their unbelief. As we faced that earnest crowd of wearied and heavy laden, all our questionings seemed to leave us, and as our sympathy went out to them, our hearts went up to God. “Lord, we believe: help Thou our unbelief.”

We who had been praying for the Mission, and are binding ourselves in prayer circles to continue the work, were kneeling in the chancel as each sufferer was brought to the Communion rail, and as the Missioner laid his hands upon them, we silently joined in his prayer. Then the Bishop gave them the Church’s blessing.

Here, as in other parts of Palestine, doctors and nurses were amongst our keenest supporters. They were as sure as any that all healing is from God, whether it comes to us through the physical, mental, or spiritual part of our nature. They came to pray for their patients and to re-consecrate their knowledge to the service of Him Who gave it. Patients were visited and services held in the hospitals at Jerusalem, Jaffa, Nablous, Nazareth, and Tiberias.

The following letter from the Rev. W. A. Coate is also of interest. He writes:—

It is impossible to live and work in the Holy City without

being constantly inspired by reminders of the earthly life of Our Lord amid the very scenes in which we move, but never has one been able to realize the conditions of His ministry so vividly as when one saw the crowd of suffering humanity—lame, blind, deaf and dumb, sick and troubled—who flocked to St. George's Cathedral during the Mission of Healing held there from December 27 to 30, 1924. Surely St. George's had never seen such strange congregations as crowded the church twice each day: Christian, Moslem and Jew, of many different nationalities, rich and poor, educated and illiterate, some in European, some in native dress, all sat side by side listening intently as Christ was preached, the Healer of body and soul.

The simplicity and naturalness of the Mission was its most amazing feature. Most of us had been full of doubts and questionings, and had feared sensational excitement and emotionalism. But once the service had begun all was changed. The consciousness of the Presence of Christ and His willingness and power to bless, was so real that all seemed normal and natural. There was no strain. It seemed but reasonable that the sick and troubled should be gathered together in the House of God for healing. All who were able to walk went up into the chancel and knelt at the rails, and Mr. Hickson laid his hands on each in prayer. The Bishop followed and gave his blessing to each.

As to results, some were cured and many returned to give thanks. One will not forget the happiness and gratitude of the man who covered up his good eye and told us that he could see us quite well with the one which had been blind. Many who did not feel immediate physical benefit received fresh strength to endure. Noteworthy, too, was the number of those who came to the Mission seeking only spiritual healing.

The work seems to be serving also as a bond of unity between various kinds of people. English and Syrians are uniting in the Prayer Circles and in visiting the sick, and we believe that co-operation in a work of this kind must lead to a better understanding of one another. Christians of many different denominations were present at the Mission services and united with us in intercession. The Patriarchs of the Greek Orthodox and Armenian Churches sent representatives.

JERUSALEM,

January 22, 1922.

The Bishop of Jerusalem wrote as follows at the close of the Mission:—

ST. GEORGE'S CLOSE, JERUSALEM

MY DEAR MR. HICKSON,

On the eve of your leaving Palestine I desire to write and thank you most gratefully for all you have done for us during the last month.

With hardly an exception the services, even when attended by large crowds, have been most orderly and reverent. The spirit of quiet faith and prayer has been most marked, and I am not surprised that, while of visible results there have been not a few, nevertheless the majority of those who speak or write to us lay emphasis on the spiritual blessings they have received.

This is as it should be, and as you yourself would desire. It is indeed largely due to the combined simplicity and courage, the sincerity and reasonableness and evangelistic fervour of your addresses. Many who came prepared to criticize or oppose were wholly won over to sympathize and assist. Your earnest support of all medical people in their noble ministry, the scriptural basis of all you said, and the clear testimony that there is no other name given but the Name of Jesus Christ, by which men may be healed and saved, were sufficient to remove the doubtfulness or the opposition of many who had by no means welcomed the news that I had invited you to Palestine.

We have received much encouragement and support in making plans for the formation of Prayer Circles and for the visiting of the sick. Some of those we least expected to help have volunteered to do so. Many others have been strengthened and stimulated to the more definite exercise of the forces of faith and prayer. So it is with full hearts that we thank you and praise God for what He has done through you in our midst.

As you fare forth from the Holy Land we pray, too, that the loving Father will ever bless, preserve, and prosper you and the work done in His Name. To His gracious care and love we commit you, both now and ever. Amen.

I shall ever remain,

Yours most sincerely and gratefully,

(Signed) RENNIE MCINNES,

Bishop of Jerusalem

HEALING MISSION IN EGYPT (*Second Visit*)

After the completion of the work in Palestine I returned to Egypt and visited Assiout, a large centre farther up the Nile, Canon Gairdner accompanying me. The response

from the people here was most encouraging, and services were held in the church and hospital.

I then journeyed to Alexandria. Here I found the clergy had made excellent preparation, and this was one of the best Missions in Egypt. On the last day there, the Rev. W. G. Batty took me to the encampment of the Russian refugees. I found here a very simple and earnest faith in the hearts of these dear people, who have passed through such untold suffering in body and soul. The matron interpreted my address into Russian, and I laid hands on them all with prayer for their healing, their own priest following me, giving the Church's blessing.

I then returned to Cairo, and held the final service in St. Mary's Church.

On January 30th I sailed from Port Said for Marseilles, and from there proceeded to Paris.

HEALING MISSION IN PARIS

In Paris the Mission was held in the American Church of the Holy Trinity, a large and very handsome building.

Dr. Beekman, the rector, had made every preparation for the four days' Mission, and had invited the clergy of all Christian Churches to join with us, which they did most cordially.

It was a very happy Mission, and greatly blessed to many. The church was thronged daily by the sick and suffering, and many testified to spiritual and bodily help received.

The following is an account received from one who was present at the Paris Mission:—

Holy Trinity Church held but one spirit and one impulse. Mr. Hickson brought a united spirit of closeness to Christ. There seemed nothing between oneself and Christ. The same manifestation of oneness in Him was shown among the secretaries, the ushers, and other workers, and at the end people said: "It has been the greatest privilege I have ever known." There was an awed sense of the stirring of the waters. Spiritual Healing has begun in our midst. No one

who met Christ that day can ever be the same man he was before.

New life came in, the old life dies,
He cannot now be satisfied

but to touch the hem of the garment of Christ.

And were there known cases of physical healing? Yes. A woman who had worn glasses for seven years and could not see without them, took them off and saw, and sees perfectly. She had been obsessed for years by a dark cloud upon her spirit. In a moment it was taken away.

Another case was "grippe," so giddy she could scarcely stand; suddenly His life entered in, and as in the case of Peter's wife's mother, the fever left her and she arose and administered to others.

Another with pelvic trouble and great pain was entirely relieved after the laying on of hands.

Many neurotic cases were immediately helped.

A bad case of ringing in the ears was cured.

Many testified to improvement, and one who had been unable to use her arm for weeks found it limber and supple.

During the afternoons Mr. Hickson went to patients too ill to be brought to church and ministered to them, and reports of improvements are coming in from many quarters.

The Mission, lasting four days, closed with deep gratitude from those to whom ministration was given, and their prayers follow Mr. Hickson in his work of blessing and healing wherever he may be.

HEALING MISSION IN ROME

In response to an invitation from Rome, I went to that ancient city and held a Mission in the American Church, of which the Rev. Leslie L. Learned is rector.

The interest of the people was very great, and on each day of the Mission this large and beautiful church was filled with sufferers and those who came with them to pray.

After the Mission the rector went through the cards for admission, and found that just about half the number who attended the services for healing were Roman Catholics.

Professor Prochet kindly acted as my interpreter at all the services. The Rev. and Mrs. Learned gave me hospitality and showed me every kindness, and Mr. Learned

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also took me around Rome, and I found in him a walking encyclopædia and a most congenial companion.

ABERDEEN

After the conclusion of the Mission in Paris the shores of England were once again reached, and early in 1922 I went up to Aberdeen to hold a Mission in St. Andrew's Cathedral. His lordship the Bishop of Aberdeen, the Very Rev. Provost Erskine Hill, and the Rev. Cecil Luxmoore-Ball assisted at the service, giving the blessing of the Church to those receiving ministration. The message was received with much warmth and sympathy, and the proceedings in the cathedral were animated by a reverent spirit, all present seeming to understand that the intention was not only healing for the body but cleansing and healing for the soul.

The following notes of an address given by the Bishop of Aberdeen in the Cathedral of Aberdeen were kindly sent by his lordship some time ago for publication in *The Healer*, but although the address was given to prepare the way for the Healing Mission in Aberdeen during Lent 1922, the truths stated are for all time, and will no doubt prove helpful and instructive to many seekers after truth and light on this subject.

. . . I come now to our own Scottish Episcopal Church. It is common knowledge that our Church, along with the Church of England, and indeed every branch of the Anglican Communion, is engaged at the present time upon a careful and painstaking revision of the Book of Common Prayer. The Office of the Visitation of the Sick is undergoing a drastic and revolutionary revision, in accordance with the findings of the Lambeth Conference. There is a feeling almost unanimous that the Office as it stands does not reflect the Christianity of the New Testament.

It creates the impression, as it stands, that God is the Author and Giver of sickness and disease, whereas God is the Author and Giver of soundness and of health and of every good and perfect gift, and disease and sickness are contrary to His Will.

It teaches us to pray rightly enough for patience and endurance under the trial of sickness, but does not teach us sufficiently to pray for healing and for strength as gifts which Our Heavenly Father is ready to bestow in answer to the prayer of faith.

When this Office of the Visitation of the Sick has been revised, you will find that it will present a very different, a far more hopeful aspect, more consonant with the Gospel of Jesus Christ, and that the scriptural and primitive uses of the prayer with the laying on of hands, and unction of the sick with a view to their perfect restoration to health and soundness, have at long last come by their own again.

And this reformation, this return to the New Testament, will be in full accord with the decisions of the Lambeth Conference, just in the same manner as the Mission of Healing to be held in Aberdeen is in full accord with what the Lambeth Conference laid down.

Hitherto I have spoken of the mind of the Church. Let me take you now to Holy Scripture, the Holy Scripture at its highest in the example and the teaching of Jesus Christ.

We believe, and our belief is based firmly on Holy Scripture, that God became very Man in the Incarnation, in order that He might be the Saviour of our entire nature—body, soul and spirit.

Who does not remember Our Lord's utterance in the synagogue at Nazareth, in which he makes the prophecy of Isaiah the summary of His Mission, and His message to the world: "The Spirit of the Lord is upon me; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised"; or that famous reply to the disciples of John the Baptist in which He makes His works of healing the proof that He is the Christ: "Go and tell John what things ye have heard and seen. The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear."

Who of us does not remember that His whole ministry was a perpetual warfare against sin and disease, which He regarded as due to the activity of evil and rebellious spiritual forces, and contrary to the Will of God?

St. Peter's summary of His Mission reflects what He thought about disease: "He healed all those who were oppressed of the devil." Indeed, Our Lord Himself uses precisely the same language of diseases. He does not say that the woman whom He healed was visited with God's hand; on the contrary, He asserts that she was bound of Satan.

And in this record of the ministry, so full of healing, that an ever-recurring refrain was through it all: "He healed all that were sick," "He healed them all," "He laid hands on every one of them, and healed them," "He healed them that had need of healing"—in this ministry of healing it is plain, if we read the Gospels, that He was helped or hindered by men's faith or unbelief. We read, indeed, of Christ visiting a certain place with the desire to heal, and with persons in sore need of healing, but He could do no mighty work there because of their unbelief.

That is a most important point which cannot be emphasized too much. Without faith the energizing power of Christ is hindered in its work.

In the next place we may learn from Holy Scripture that Christ founded His Church to perpetuate His Mission, His work, His Spirit in the world, and that to the Church He promised His abiding presence: "Lo I am with you all the days, even to the world's end." He took it for granted that His followers would carry on His work. "As ye go, preach and heal the sick, cleanse the lepers, raise the dead, cast out devils."

"Into whatsoever city ye enter . . . heal the sick that are therein."

"Go ye into all the world and preach the Gospel to every creature. And these signs shall follow them that believe. They shall lay hands on the sick and they shall recover."

We know from the Acts of the Apostles that these signs were wrought. We know from the glad confidence of the Epistle of St. James that these signs were expected: "Is any sick among you? Let him call for the elders of the Church and let them pray over him, anointing him with oil in the Name of the Lord. And the prayer of faith shall save the sick."

We know from the Epistles of St. Paul that special gifts of healing were given to special men in the communities among whom he worked.

"Have all the gifts of healing"; "To one is given the gifts of healing by the same spirit."

And we know to our shame and sorrow that this side of Christ's religion has become so buried, so forgotten, so ignored in our own time, that usually the clergy are only called in as undertaker's assistants to minister the last rites when all hope of recovery is clean gone, and already the coffin is being thought about for the corpse.

Can we explain it? I think we can. It is not that God's Will has changed. It is because we have restricted and

ties up spiritual powers by our hardness of heart and unbelief.

If I were to choose one little sentence of three words to sum up the Church worship of the first age, I should choose the words :

"JESUS IS HERE"

It was that sense of the living presence, the living power of Jesus, energizing, active in their very midst, which gave all its glamour, its mystery, its awe and joy to the religion of the Primitive Church.

If I were to choose a sentence to sum up the Church worship of our days, I should choose the sentence :

"JESUS IS NOT HERE"

Why, people even object to the phrase "the Real Presence" in the Holy Eucharist.

Christ is for them a clause in a creed, a name in a printed book, a dreamland figure in some imaginary heaven, a dead Syrian prophet, whose teachings are worth studying like the teachings of Socrates or Confucius ; but not a living, present Christ.

Sunk in a practical unbelief more deadly than atheism, having a practical belief only in what they can touch and see and apprehend by sense perception, with their souls cribbed, cabined and confined by the adamantine walls of a hard materialism, long after materialism as a system of philosophy has become as much exploded as the Ptolemaic system of astronomy, they still repeat the Creed of Christendom and respect Christ's moral teachings, and call themselves members of Christ's Church, while they ignore the hidden forces, the spiritual realities which are the essence of the Christian Faith.

Ah, we Christians!—with our dull, cold, stodgy Churchmanship, without fire, without enthusiasm, without inspiration, without romance, without sacrifice, without the gay assurance of a living faith.

We are always a problem to the unbeliever, who says to us : "If you believe what you profess to believe, why are you not different from what you are?"

We need arousing from our dull stolidity. We need some action which will testify to a belief that God is the one great reality, and that spiritual forces are more real than anything which we can touch and see.

With all my heart and mind I support this Mission of Spiritual Healing, because I am profoundly convinced of the

crying need for a testimony against the sordid materialism of our time.

I do not know the Missioner.

But I know that throughout the world he has been God's minister of health for body and spirit to many thousands, working with the blessing, the approval, the gratitude of the bishops of our Anglican Communion throughout the world, working in fullest harmony with the great medical profession, working in fullest loyalty to the Catholic Faith. Humbly, and with a simple faith, I look forward to his ministry for mine own self.

And I pray God his work may be blessed among our people in the city.

The following address was given by his lordship the Bishop of Aberdeen after the Mission :—

THANKSGIVING FOR THE HEALING MISSION

APRIL 8, 1922

I have been asked to speak a few words to you, dear people, before the close of this thanksgiving service, and I am glad to have the opportunity of expressing my own thankfulness in public for this Mission of Healing in Aberdeen.

To me it has been an experience which has strengthened and refreshed my soul.

We had as our Missioner a sane, strong man with a consecrated personality, whose robust and simple faith, whose wonderful gift of earnest and effectual prayer, have been an inspiration to us all.

We have seen a wonderful response to the message of the Gospel which he brought. There has been no excitement, no sensationalism, nothing which he might regret in later thoughts—only a prevailing atmosphere of faith and prayer, and a stillness so remarkable that, as Lord Aberdeen says in his letter in this morning's paper, anyone entering this church during the Mission might think he had strayed into a Communion service.

I did not know the Missioner before he came. I could not help being a little anxious as to the message he would bring. I listened to that message with full assent and with great thankfulness to God.

It was all so eminently sane. It was all so absolutely convincing to anyone who really holds the Christian Faith.

(1) He took us back to the Christianity of Christ. He showed us a Christ Who was always fighting against every

manner of sickness and disease, as something contrary to the Will of God.

He drove from our minds that lie against Christ's teaching which has obsessed the minds of Christian people, that lie which caricatures the God of soundness, life, and health as the Author of fever, of sickness and disease, whereas the words are true of all sickness: "An enemy hath done this."

(2) He did not disparage the great medical profession and all its healing gifts. On the contrary, he claimed doctors to be the ministers of God, who, on the physical plane, were doing God's work, fighting the good fight, sharing in God's campaign. But he bade us not only to use the doctors and their remedies, but to help them in their work by bringing that which material means alone can never bring, the power of faith and prayer, and the response which always flows in answer to our faith and prayer, the healing spiritual influences which come from the spiritual world.

(3) He showed us that if it be true, as all modern men of science admit, that the influence of the mind upon the body is so great that vast numbers of sick people are suffering from sick minds; if that be true, then it is through the power of our holy religion that our minds and also our bodies may be healed, and for Christians to neglect this method means that they are repudiating their Faith.

(4) And above all, his message was spiritual. He called us first and foremost to get right with God, to repent of our sins, to be converted, to live the new life with Christ as Living Lord and Master of our life, surrendering to Him our hearts and wills.

None of us sick in mind or body could escape the conviction that we had been making ourselves unhappy by a profound mistake. We had been thinking of disease instead of thinking of soundness and health. We had been thinking of ourselves instead of thinking of God. We had been morbidly looking down into the muddy puddles of our weakness instead of looking upward to the heights.

Two men looked out of the prison bars,
One saw mud, the other saw stars.

I believe that hundreds upon hundreds of people will, for the future, refuse to look upon the mud.

I believe that hundreds upon hundreds of people who have been hopeless, miserable, depressed, will gain anew access of happiness and hope and strength and health by forgetting themselves and casting themselves upon the power and love of God.

I believe that many of us, ministers of Christ, will, from this time, be a greater help and a greater blessing in the sick-room because we have had shown to us the point of view which, to our shame, we had forgotten or ignored.

And now we must carry on. We must not suffer the profound impression which has come to us slowly to die away through apathy and neglect.

While we thank God to-day for the blessing we have received in this wonderful Mission, let us resolve to persevere in the new spirit of faith and prayer which has been given us through the ministry of this messenger of God.

At this juncture I should like to refer to the carrying on of the work at home during my five years' tour. As I was leaving England to begin the Mission in America, Mr. Maillard left parish work to devote his whole time to this ministry of healing, and all his energies during these years have been focused in that direction, preparing the way for Missions on my return to England, thus keeping together the spiritual forces at home.

During my absence he has conducted a weekly service of intercession and healing, in expectation of the time when England may become a link in the chain of Missions which are encircling the world. He has also been engaged from day to day in ministering to the sick and afflicted. And I am sure there are many others who have been working quietly, laying a foundation of prayer and faith for the great revival of the ministry of Christian Healing in the Church.

HEALING MISSION IN IRELAND

There were also opportunities for Missions in Ireland, at Cork and Dublin, with much benefit conferred.

A correspondent writes :—

The Lord has been very gracious to us here in Cork, and our hearts are full of praise to Him for our three days' Healing Mission.

The Mission was held in St. Peter's Church, which was well filled each day. We all realized the Presence and Power of Our Lord during the services, which lasted from 3.30 to 5.30 p.m.

An address was given by the Missioner, Mr. J. M. Hickson. He told us that it was no new gospel he had come to preach, but that which Our Lord Himself preached and the Church in its early days proclaimed. An invitation was given to any desiring spiritual or physical healing to come up to the altar.

The stream of sufferers that came forward proved how deeply God had been working in many hearts.

The evening following the close of the Mission, the Rector, the Rev. R. R. Neill, arranged for a thanksgiving service. Many notes of praise were sent in, both for spiritual and physical healing. A few testified to having received immediate relief, but most cases were more gradual.

May God grant that this Mission may be the beginning of a true revival in our distressed land.

A letter from Dublin :—

May 8, 1922

DEAR MR. HICKSON,

When we, my wife and I, were in Dublin last month we met two ladies, on whom you had laid hands. Mrs. B—— has been suffering for the last ten years from ulcerated varicose veins. For the last year she has been confined to her home, and spent most of her time in bed. She got out of bed to go to your service in Christ Church, Leeson Park. She has been in the habit of taking aspirin every night to ease the pain and enable her to sleep. The change of dressings was most painful. On the night of your service she refused any medicine and had no pain, and has had none since, and the ulcers are healing fast. She is up and about and very happy.

Miss D—— has been an invalid for the last thirty years. Her nerves all at tag ends, and the muscles affected badly. She is apparently quite well now, and very happy and lively.

We also heard of the insane girl who has refused to eat solid food for a long time, being under the delusion that it would kill her by choking. She is now taking three solid meals a day, and apparently on the high road to recovery.

May God richly bless you in your good work.

Yours, etc.,

HEALING MISSION IN LONDON

After Ireland had been visited I returned to London, and the following is an interesting account of the Mission held in St. Luke's, Redcliffe Square, London, S.W. :—

On the mornings of May 8th and June 9, 1922, two Healing Services were held in St. Luke's, Redcliffe Square, S.W.

There was a singular appropriateness in the church itself. It was in a central and yet quiet position. It was dedicated to St. Luke, the beloved physician, and a former well-known vicar, the Rev. Evan Hopkins, had believed in Spiritual Healing and was surely there in spirit on those days. Inside, the church was large and cool, and the decoration of the chancel was singularly suggestive of the presence of unseen helpers; for over the arch were the beautiful lancet windows, each filled by an angel. Angels supported the arch itself, and most striking of all in its appropriateness, the central figure of the reredos was Our Lord, seated with a roll in His Hand, as when He sat in the synagogue at Nazareth and announced that He fulfilled a prophecy of Isaiah and was appointed to heal the sick.

The service began at 10.30, and an hour before the sick began to arrive. It was a most moving sight to stand outside the church and watch the arrivals. Cars of all kinds came in quick succession, to the astonishment of the neighbourhood. There were numbers of wheeled chairs, and many of the sick came by 'bus and train, and were brought, slowly walking, by their friends. It was a most pathetic sight to see this stream of people coming so patiently and faithfully to receive the healing touch of Christ. At last they were coming to the One Who had commanded His Church to heal the sick. The strange thing was that these people were not able to go to their own parish churches. When will the clergy awake?

The actual service began with a few prayers. Then came Mr. Hickson's address, urging simple faith and ending with reassuring practical directions for the sick when they came to the altar rail. "Don't look about you, there is nothing to see; pray for each other, and when you go back to your seats, *pray*." This was to be a work "begun, continued and ended in prayer."

The Bishop of Kensington assisted at the service on June 9th by following Mr. Hickson and giving the Church's blessing on each sufferer. May his example bear good fruit among the rest of the bishops in England. He also laid upon the altar the intercessions which were too numerous to be read out, and in very beautiful words commended the absent sick to God, from Whom nothing is hid. No one could feel after that prayer that those sick had lost anything because their names were not read out.

The results of the services cannot be tabulated. Many were healed.

The Mission in England further included services in country parishes, accounts of which follow.

HEALING MISSION IN SHEDFIELD

The following account was written by one who was present at the Mission:—

Very many people have been thankful for the Christian Healing Mission in the Church of St. John the Baptist, Shedfield, a small Hampshire village between Portsmouth and Southampton. Not very long beforehand the Vicar had heard that Mr. Hickson could come, and though the time for preparation was short, the members of the Prayer Circle (which belongs to the Healer Prayer Circle Union) were only too glad to do all they could to make the Mission known. When the Sunday morning came one would have thought the whole of this part of Hampshire knew that a great and wonderful message was coming to Shedfield. The writer does not wish to describe the service in detail. Many accounts have been written, and will be written, of these sacred Services of Healing, and one service resembles another to a certain extent.

Among the congregation there was a boy in a spinal chair, paralysed since diphtheria. He had been prepared for the ministration, and had found no difficulty in believing that Our Lord would heal him. During the service the writer noticed his look of quiet intentness; he seemed absorbed in the service, and when he received the laying on of hands one felt he was ready. As he left the church he said, "I think the 'Minister' has done me good." The next morning (he was staying at a small convalescent home in the parish) the matron, sitting at an open window, saw him walking across the garden with another boy. He had been quite powerless in the legs and unable to stand, being carried or wheeled everywhere until that morning, when he "arose and walked." He improved daily, had no relapse, and is now at his home again, perfectly well and strong. The writer gives this as a case of immediate healing, because it is well to strengthen the faith of those who are anxious to know more of this most sacred ministry—"a ministry as old as Christianity itself." Most of those who received the ministration were unknown to Shedfield people, and as cards were not used at this service as in other missions, there is no record of cases. Several local people are improving in health. They are taught that

healing may be gradual, but they do not doubt it will eventually come to them. A deaf woman, who had not been able to receive the ministration at Shedfield, was intent on being at the Southsea Mission in June. At the moment of the laying on of hands she felt instantaneous relief. She heard the actual words of the prayer said for her (she was "stone-deaf" and had been so for over twelve years), and on returning home she heard the striking of a clock, and soon found that her hearing was definitely returning. She does not yet hear perfectly, but it is believed she will be completely healed.

These two cases—well known locally—are indeed a cause of thanksgiving. We are aware of the deep spiritual meaning of the Mission of Healing. Many of us realize the Person of Christ in a way never known before, and the sacramental nature of this great compassionate work of His.

The Shedfield Mission has aroused great interest far and wide, and we believe it will do much to restore the Healing Ministry to its rightful place in our great Church.

My last Healing Mission in England, before starting off on my long tour to South Africa, Australia, and New Zealand, was held in Brede, a Sussex village, the account of which, written by the Rector, is as follows:—

On Tuesday evening Mr. Hickson told us his first message—this time not to a crowded London congregation in a church near which traffic rolls incessantly, but to one in a little old grey church, to simple country folk, who were so rapt intent that one felt the Presence of the Healing Saviour verily in our midst, in the great silence. We were reminded again of the Love of Christ and of His mighty compassion, and how He never rejected the sick one who came for cleansing and healing. He never suggested that illness was "Godly discipline," and therefore to be, as it were, encouraged; but always He healed, always. To His followers was given the definite command, "Heal the sick, cast out devils," and He wants—not our opinions—but our obedience. Because His Church has neglected the Gift of Healing there is no reason for imagining the power to heal has been taken from her. His gifts, which are so really His, are, like Himself, "the same yesterday, to-day, and for ever," and too, like Him, with us "all the days, even to the end of the world."

When Wednesday morning came the church was again the scene where the great drama of Calvary was pleaded, in the

wonderful hush of the glorious little church. Later—but not much later, for the crowd was great—people began to come, and the village green was thronged with cars and carriages, and even a char-à-banc or two, bringing "the lame, the halt and the blind" from outlying villages and farms, and from neighbouring towns. There was no excitement, no hurry; and the people came simply and naturally, as in the days when He Who was both God and Man walked the ways of Palestine. It was all very beautiful and very, very pathetic—the blind, the deaf, a girl in a Bath-chair, a tiny child with club feet—all coming forward with faith and prayer. How small and weak our faith is was brought home to us, and then came the cheering note, "If your faith is small, just bring it all to Him, that He may take it and envelop it with Himself, and it shall become great, and beautiful, and worthy." After the address Mr. Hickson, with the two priests, came down into the nave to minister to such as could not approach the altar rails. A great hush fell, and the low voice was heard, and Christ's work of healing began. Up to the altar rails the people went—very quietly and reverently, and quite simply the work went on; the name of the illness whispered, the prayer said, the hands imposed, and the Church's blessing given.

That healing has begun we know; that it will continue we are certain. Just now our hearts are filled with deep joy and thankfulness, and we pray earnestly that we shall never lose or neglect what we have learnt and received in this Healing Mission.

CHAPTER VII

THE CHRISTIAN HEALING MISSION IN SOUTH AFRICA AND RHODESIA

ON June 23, 1922, I sailed on board the *Euripides* from England on my next long tour to South Africa, Rhodesia, Australia, Tasmania, and New Zealand, which completes the cycle round the world.

We reached Cape Town on July 13th. My old friend, the Rev. W. A. Challis, who had done so much in preparation for my coming, with several other clergy and some newspaper reporters with cameras, came on board to greet me; also a gentleman who urged me to come at once to his dying child, which I did.

I found everything well prepared for the Missions and much work arranged for me.

That same afternoon I addressed a large congregation in St. George's Cathedral, at which the Archbishop, bishops and ministers of all denominations were present.

The following morning at 10.30 a.m. our first Healing Service was held in the Cathedral, which was filled to its utmost capacity. The Archbishop and Bishop Gaul were present in their robes, and after I had received the Church's licence and authority, and her blessing from the hands of the Archbishop, and the usual devotional service had been held, I proceeded with the ministry of the laying on of hands, taking the stretcher and chair cases first, the Archbishop, Bishop Gaul, the Dean, and other clergy taking part in giving to each sufferer the Church's blessing.

Similar scenes were witnessed as in other countries of

the crowds of sick and diseased humanity seeking help and comfort after every material means had failed, and some could not gain admission.

The Mission in the cathedral lasted three days, and then I went to Claremont, a suburb of Cape Town. The interest there was just as keen, and the numbers of sick people attending so great, that the church was practically filled twice over on each of the three days of the Healing Mission.

Another Mission was held in Woodstock, one of the poorest parts of the city. Here, too, the church had to be twice filled each day, in order to minister to all, and in addition, before these services began in the church, we ministered to a large number of epileptics and mentally afflicted people, who filled two large rooms. This same thing happened at every Mission in South Africa and often in other countries too. Numerous visits were made to the bedridden in their homes, as well as to hospitals and other like public institutions.

Before leaving Cape Town I visited Robben Island, the leper settlement, where many hundreds of these sorely afflicted people are to be found. Bishop Gaul and some of the clergy accompanied me. I feel that I cannot do better than let one or two accounts which appeared in the public Press tell the story of this visit.

One of the most blessed Missions which I have held was at the House of Mercy, Leliebloom. Our Blessed Lord's Presence was indeed a living reality to us all that day.

At the close of the Mission I addressed a large meeting of clergy and laity in the cathedral which was called to consider and to arrange for the follow-up work. A few days later the Thanksgiving Service was held, when the Dean gave the address, and read out the testimonies of those who had received spiritual and physical healing and comfort.

The following is an extract from a letter to the editor of the *Church Chronicle* of South Africa :—

One hears it said of some long-looked-for event, “We expected so much and were disappointed,” but no one, we

feel sure, would say so of the Mission in Cape Town, which has come to some of us with such amazing force and made so many realize, for the first time, visibly and actually, the power of Christ amongst us to-day, to heal and save just as much as when He was on earth.

The great Cathedral of St. George's was full to overflowing—hundreds of lame, blind, and deaf. The clergy and nurses and a doctor led or carried the sick, and all, of whatever denomination, eagerly helped in bringing the sick for Christ's touch. An endless stream of sufferers approached the altar for the laying on of hands, followed by a blessing from the Bishop or one of the clergy.

A trip to Robben Island was made one Saturday morning by Mr. Hickson, Bishop Gaul, and some clergy. They were met by the Commissioner of the Settlement, the clergy, and a doctor, who were all most cordial in their welcome. After tea at the rectory the whole party went on to the leper settlement, and to the church where the men (mostly coloured or native) were assembled. A truly pitiful sight. The poor sufferers all crept or limped up to the altar rails and received the laying on of hands and blessing. A little service was held for the women and then, having visited the bedridden in the hospitals, a service was held in the little European church, where many came up for blessing.

On Robben Island—an extract from the *Cape Times*:—

Mr. Hickson visited the island for the purpose of extending his activities in the interests of the members of the leper settlement there. The scenes at his former services were movingly pathetic, but those which were witnessed when he moved among the lepers filled the onlooker with a sense of compassion which it would be impossible to describe.

A men's service was first held in the little Church of the Good Shepherd, and as one surveyed the crowded benches and examined the occupants, sights were beheld which made the brain reel and the heart grow sick. One felt brought into contact with human suffering and misery in its most abhorrent and revolting form.

The hymns were in Afrikaans and the singing resembled the intonation of some weird dirge. The scene was full of poignant distress, and one kept vainly seeking for an answer to the question: "Why should these men suffer thus?" If only the Master could have walked that aisle and made clean again the unclean as He did of old, how wonderful it would all have been. But we were told the power of prayer

and abundant faith could still work miracles, and, hearing this, these disfigured wrecks, who might well have lost faith in God and man, prayed for relief with the fervour of men who hoped against hope. Then came the sermon. They hung upon every word. "It is God's wish," said the preacher, "that there should be perfect soundness in all of us. God wants to make us well, make us happy, and set us free." His experience had been that, although there were many instantaneous cures, the majority were mostly gradual, and they should not be discouraged because they did not feel an immediate change in their bodies. Christ had not changed towards the world, and His message to His children was still the same: "Come unto Me, all ye that are weary and heavy laden, and I will refresh you."

Prayers were said and repeated by the congregation, after which the laying on of hands took place, and each sufferer was blessed by Bishop Gaul. Mr. Hickson then proceeded to the women's church at Murray's Bay, where a similar service was held. Later he visited the hospitals, and laid hands on those who had been unable to attend the churches. A strenuous day was concluded by a final service in the village church in the afternoon for the officials on the island and their families, and at 4.30 p.m. Mr. Hickson and his party embarked for Cape Town.

The *Church Chronicle* also published the following :—

A VISIT TO A LEPER SETTLEMENT

There they sat, those leper men, in their chapel, last Saturday, rows upon rows of them, looking up with such eager, pathetic faces, some of them changed almost beyond recognition even in the short time since I had seen them last. And he, Mr. Hickson, spoke to their very hearts, reminding them that it was not necessarily their own sin which had brought the disease, but at the same time quite frankly telling them that they must have clean and penitent hearts before the Lord of Life could begin His blessed work and give them that perfect soundness of their whole being which He longed to give. He told them of six hundred lepers in Japan, many of whom had been praying whole nights, and who were following him in their prayers in all his Missions; how they had resolved to continue in prayer until every single one in their leper compound was won to Christ. One thought of the forty martyrs stripped bare, holding their terrible all-night vigil upon the frozen pond,

and praying through the night that forty should win the crown of martyrdom with the coming day.

So the leper men came up and received the touch of healing hands, or rather the touch of Christ Himself through those human hands, as a little child had faith to see. He said: "Mummy, I liked Mr. Hickson—he was all right. But it was the Man behind him—*He* was wonderful."

In one's folly one had asked: "Are they all coming off the island healed?" Certainly the Lord could do it, but one is content now to leave it where Mr. Hickson put it. A seed has been sown, and who shall say what the reaping shall be? It is for eternity. We are not made saints all at once—the process of becoming perfected is gradual; and Mr. Hickson warned us that the process of healing is often slow, and that there must be no discouragement or doubt—no looking down or looking back, but always up and onward.

So we left the men's church and went to the women who were waiting in their chapel. After service in each church, Mr. Hickson went round to all who were bedridden, to pray and lay on hands.

Praised be God for his visit to the island and for the cheerful and vigorous presence of Bishop Gaul, as well as for the contagious enthusiasm of all his party. Even the village folk caught the fire, numbers of them coming to the service in the afternoon in the village church, when Mr. Hickson laid hands on a few sick folk. And so, late in the afternoon, we steamed away over a calm sea until, as we neared the mainland, the shadows descended and blotted out the island. But surely that night the angels of light were keeping special watch over those whom the Lord of Glory had visited with His Presence.

The *Eastern Province Herald* reports:—

What Mr. J. M. Hickson really claims, what he has actually done, and how it is done were told to a very large congregation in St. Mary's Hall, Johannesburg, by the Most Rev. Dr. Carter, Archbishop of Cape Town.

Dr. Carter said he was present at four of the Healing Mission services in St. George's Cathedral at Cape Town. Before the Mission he was a little diffident about it all. As soon, however, as he got into touch with Mr. Hickson, any diffidence, any fears he had, were dispersed. This impression was confirmed by all Mr. Hickson's addresses, and by every-

thing in connexion with his Mission. Everything was done on very distinctly spiritual lines.

Proceeding, His Grace said that Mr. Hickson was desirous of working entirely in sympathy with the members of the medical profession.

The Archbishop, referring to Mr. Hickson's service, said that Mr. Hickson disclaimed all power in himself, except in the Name of Jesus Christ. That was what struck one in all his services and in all he said. Mr. Hickson pointed out that Christ was continually present during the Mission, and he claimed that the gifts of healing were still in the Church. Mr. Hickson's object was to help the Church to recover that power which for various reasons had been lost. God's Will was that man should be whole in body, mind, and spirit.

The Rev. W. A. Challis, writing on the Mission, gives an incident which should be mentioned. He says :—

At the House of Mercy, at Leliebloom, Mr. Hickson had just ministered to the sister-in-charge, when the priest, who followed to give the Church's blessing, had his eyes opened, and he saw Christ, Who restrained him until He Himself had blessed the kneeling sister.

The Rev. S. B. Hinchcliff of Cape Town, who acted as local secretary for the Mission and who did so much in preparation at the Healing Services, writes :—

DEAR MR. HICKSON,

I must write you some account of the Thanksgiving Service at the Cathedral last Friday evening.

The Archbishop was, as you may remember, away in Johannesburg, and the Coadjutor-Bishop had, unfortunately, to go away to the country to hold a confirmation, but our sturdy friend, Bishop Gaul, was with us and pronounced the benediction.

The Dean read out the thanksgivings from the pulpit, and later also gave the address. There is no doubt that from beginning to end the congregation was an interested one, and the *Te Deum*, which was sung at the close of the service, was a real ascription of praise and thanksgiving for mercies vouchsafed. Altogether, one felt the spiritual uplift which had been such a feature of all the Mission services.

From time to time one is hearing of fresh cases of people

who have derived the greatest benefit from the laying on of hands, and even in cases where there has not been physical healing, there seems to have come such a wonderful feeling of joy and peace. One dear old lady, who had come on account of her rheumatism, when asked if she were better, said, "My rheumatism is no better, but when I went up to the altar I could not think of praying about my body at all—I only thought about my soul."

You may remember a woman who was carried to St. Mary's on a stretcher and laid near the vestry door, looking more like a corpse than anything else. On Friday, to the marvel of the neighbourhood, she was going about doing her work and was seen out shopping.

Leaving Cape Town, I travelled by the Cape Garden route, crossing the lovely Outeniqua Mountains, and arrived in Port Elizabeth. The Mission here lasted two days, and they were wonderful days. The usual crowds of sick and suffering people—Europeans, Indians, and natives: some of them having started on foot before dawn to reach the church in time for the service—sought Christ's healing.

The Rev. C. E. Mayo, of Port Elizabeth, writes:—

PORT ELIZABETH,
August 9, 1922

DEAR MR. HICKSON,

Many that were sick and sad in body and soul are new men and women to-day, with a new purpose in life. Further than this, the Mission has done a great deal to break down the prejudices between race and race, and class and class, and produced a kindlier feeling in us towards each other.

In your great work for the Master I know you do not look for thanks, but we would like to say that you carry with you our sincere gratitude and thankfulness, our good wishes and prayers.

I remain,

Yours sincerely,

C. E. MAYO,
Chairman of Committee

From Port Elizabeth I travelled on to Grahamstown, where I was met by the Bishop and clergy; then on to Queenstown, and after that East London which was the last place visited in this diocese.

The Rev. S. A. Goodwin, Vicar of Queenstown, writes as follows :—

Two services of healing were held on Monday, August 7th—one in St. Michael's Church in the morning, and one in St. Andrew's Church in the afternoon. Three hundred and sixty-five people had hands laid on them in St. Michael's, thirty of whom were coloured folk from St. David's. Very many testimonies were handed in on Wednesday, the 9th, and still more on Wednesday, the 16th. Those treated belonged to all denominations—English Church, Wesleyan, Baptist, Presbyterian, Roman Catholic, Dutch Reformed, Jewish, Moravian and Independent, "Apostolic" and Orthodox.

The following are among the healings for which thanks have been offered :—

Mrs. J. W. T., suffering from spine, neuritis, and internal trouble ; now able to go up and downstairs freely—declared better by her own doctor.

Sergeant B., locomotor ataxia ; enormously improved, complete freedom from pain.

Mrs. B., of the Salvation Army, rheumatism ; complete cure.

B. S. van der Linde, blindness, diabetes, and rheumatism ; eyesight much improved, rheumatism completely cured.

Mrs. B., lame leg as a result of accident five years ago ; pain and stiffness gone, can now walk freely.

A Sister, ear discharge of many years' standing ; completely cured next day.

H. A., blood poisoning for twenty years ; completely healed.

Mrs. G., discharge from ear ; healed.

Mrs. A., bad case of rheumatism ; immensely improved.

Mrs. A., throat and deafness ; healed.

Mrs. L. G., goitre, and general debility in consequence ; healed, insomnia disappeared.

Mrs. B., swellings of body reduced to normal.

V. B., severe headaches ; disappeared.

H. M., deaf for forty-five years ; now able to hear cock crowing and children's voices.

H. F., tubercular right hand and left arm ; can now lift his arm over head and use his fingers.

L. S., internal trouble eight years ; healed.

Mrs. J. M. V., left arm paralysed ; steadily improved.

Mrs. S. C., blind ; eyes much stronger than before.

Twenty-five others have testified to complete cure from rheumatism or general improvement from other complaints.

Thanks be to God. The general spiritual uplift due to the Mission is apparent all round. Those received most help who had prepared for the Sacrament of Healing.

(Signed) S. A. GOODWIN

The Bishop of Grahamstown, writing in his diocesan magazine, gives the following impressions:—

The Spiritual Healing Missions have left a mark on us as Christians and Churchmen which, I trust, will never be obliterated. No one who took part in the Missions can, indeed, ever forget the devotional and, far more, the spiritual uplifting which came to us. The testimony from Port Elizabeth, Grahamstown, Queenstown, and East London agrees that, while physical healing and strengthening were given in many cases, the spiritual blessing was practically universal.

Once more we were carried back by the sights we saw and by what we did "to the Gospel story." The Mission was "the Gospel in action," as was well said to me. And it made one feel the essential unity of our holy religion—the same as in the days of old, seen in the dim foreshadowings of the old dispensation, fully revealed in the work of Christ, then of His Apostles, and now to-day by His Church; "Jesus Christ, the same yesterday, to-day, and for ever." And His Church the same all down the ages, working in His Name for the care of human ills both of the body and far more of the spirit.

Here, then, our faith and hope have been strengthened and deepened, and we thank God for His goodness, and for the humble, selfless, and strong ministry of His servant, who pointed us constantly to Christ.

It seems to me, therefore, that our plain and immediate duty is to enlarge and develop our prayer. What is needed now is steady, trusting, loving intercession.

Also the Bishop's letter to me bears testimony to the good done in all these centres:—

August 17, 1922

DEAR MR. HICKSON,

Now that your visit to my diocese is over I write to thank you in my own name, and also for my clergy, from my heart, for your ministrations to our people. I was with you through the Mission in East London, and what I can testify of my own knowledge is the same that my clergy report from Port Elizabeth, Grahamstown, and Queenstown, and the other towns in this diocese that you visited. We

were conscious that you came, not in your own name, but in the Name of Our Blessed Lord Himself. You asserted this with no uncertain voice, and your calm eagerness to help the sick and suffering confirmed it. As one of my clergy said to me after your Mission, it was an example of "the Gospel in action."

Not only did physical benefit ensue to not a few of those upon whom you laid hands, but, far more, we were all uplifted spiritually by the sense of the Presence of Christ with us in our midst. For this spiritual uplift we thank God. And it must be a support to you in your unwearying labours to know that you have been the means, under God, of so encouraging and strengthening us.

(Signed) GRAHAMSTOWN

On Friday, August 11th, I left by the *Kinfauns Castle*, arriving at Durban early the next morning. The clergy came to meet us at the boat, and later on I met the Rev. Canon Fenton and other workers at St. Paul's Church. Great preparations had been made here for the Mission, and the Sunday services were crowded. I was in Durban for a week.

Thousands of tickets had been issued, and the seating accommodation of the church was eight hundred. On the third day the crowd of Indians *outside* the church was so dense that I had to have a service for them *before* beginning the service in church. On the last day the number was even greater, many of the folks arriving at daybreak.

The *Cowley Evangelist* for November 1922 publishes the following letter written by one who was present at the Durban Mission :—

Crowds are still asking for tickets, though it is impossible to grant any except for paralysis, cancer, and total blindness. It has been marvellous—crowds of all races thronging the doors from six in the morning till three in the afternoon; two healing services daily, and cures and benefits of all kinds—blindness, lameness, paralysis, and so on. At eight every evening the church, which seats eight hundred, has been filled for the Intercession Service.

I do not know what instantaneous cures there were yesterday, but one I saw myself. When I came out of the church I noticed a little excited group standing round a small Indian

boy who was beaming with delight. His friends were explaining that he had been deaf and dumb since he was three (he looked about nine), but now he could hear and speak. I spoke to him and he answered, and just then the Town Hall clock struck, and he looked up at it with such a pleased expression.

Another case was told me by a friend. There was an old coloured woman, very big and quite helpless, brought by her four grandchildren, the eldest about fifteen; they were devoted to her, as she had brought them up. They struggled along with her to the church, and some one noticed that one of the boys had an awkward parcel under his arm and wanted to carry it for him, but he would not hear of it. He was asked what was in it, and said, "Granny's boots for her to walk home in." And she did walk home, or at any rate part of the way. There's faith!

No wonder Mr. Hickson urged us to have the faith of little children and to pray as they do.

The following extracts are taken from the *Natal Mercury*:

Crowds even greater than those of the previous day attended the second healing service of the Christian Healing Mission at Durban, held in St. Paul's Church yesterday.

Yesterday there were several instances of marked improvement, and not a few of complete cure, one of the most remarkable being the complete cure of a Durban man who gave Albany Buildings as his address. Almost completely paralysed as a result of a succession of epileptic fits, he was practically carried to church, but after the service he left unassisted, walking a trifle unsteadily, but thanking God that his troubles were over.

No less real was the joy of a devout Indian Christian, who had been blind for more than twenty years, and who left the church murmuring in hushed tones, "I can see the sun, I can see the light." His face was turned heavenwards as he looked earnestly at the sun he had not seen for nearly a quarter of a century, and none dared intrude on his thoughts during this hallowed moment.

Another remarkable cure was that of an Indian woman who was carried into church seated in a chair, but who walked away with a little assistance. It was a memorable sight to see her instruct her daughter to take away the chair, and to see her make the first faltering steps.

A European young woman, who had been deaf for two years, left the church still oblivious to all sound, but on her

way home she suddenly found herself able to hear her friends conversing at her side, and she was so overcome that she swooned. After her recovery, however, she was still able to hear perfectly, and it is safe to say that Durban held no happier young woman last night than she.

Stories of cures or partial cures there were by the hundred, and one heard of a young man walking along West Street with his formerly indispensable crutches under his arm; of a young woman whose swollen knee had been stiff for many weary months, but who was able to walk with ease half an hour after leaving church; and of several others who were able to dispense with supporting sticks.

Last night a *Mercury* representative was privileged to congratulate a young English lady on her remarkable improvement following attendance at the service. Ten years ago yesterday she landed at Durban from England, partially paralysed, and since then she has lived at Johannesburg, gradually becoming more helpless through paralysis of the right side, both leg and arm atrophied; and before coming to Durban three months ago, on a visit, she had not been out of doors for six months. Now she can walk slowly but firmly, requiring no assistance, and also use an arm that she had not been able to move for years. The lady's delight is indescribable, several specialists having been unable to give her any relief, and since her cure she has been surrounded by congratulating friends, for she is very popular and has a wide circle of friends.

Another cure, even more remarkable than the one just mentioned, was effected yesterday, when an aged Kaffir, who for years has been a well-known sight in Durban streets, recovered the use of a leg that for more than twenty years he has hung uselessly against his crutch. He was too excited to speak coherently, his refrain being: "He said to me, 'Now walk,' and I walked, and I am still walking," and away he marched, his crutch under his arm.

From the *Natal Advertiser* :—

One saw again a vast crowd of sick and afflicted folk at St. Paul's Church to-day, all waiting with hope in their hearts and eyes for the prayers and ministrations of Mr. J. M. Hickson.

The blessings achieved by the prayer and intercession of to-day are really amazing. The instances mentioned here-under are confined to cases where the identity of the persons concerned is known.

Standing out as unique among the subjects coming under Mr. Hickson's influence is the case of an Indian woman, Ramamah by name, living at Clairwood. This poor creature, perhaps as sorely afflicted as it is possible for anyone to be, was conveyed to St. Paul's Church this morning, suffering from paralysis, blindness, and deafness. Unable to walk, to see or to hear, is now able to walk, to see everything around her, to hear the voices of her family and friends.

A young girl of seventeen or eighteen years of age, of Durban, the elder daughter of a well-known shopkeeper in the town, has long suffered from spinal trouble, which kept her to her bed or a couch. To-day she was among those who resorted to St. Paul's with a prayer for relief upon her lips. The prayer is granted. The young lady is now able to walk.

Increasing deafness has long afflicted another girl in her 'teens. Yesterday too deaf to hear unless one shouted; to-day able to follow any ordinary conversational tone! What must this mean to a young girl standing on the threshold of womanhood, with all her eager life before her?

Nor are these all, or nearly all, the cases in which the touch of the healer and the prayers of the faithful have proved efficacious to-day. They are instances specially singled out as being readily capable of verification. It has been a day of signal success for the Healing Mission and its devoted ministrant, and it is certain that wherever Durban people congregate the events of to-day will form the prime topic of conversation.

At a session of the Natal Synod of the Wesleyan Methodist Church held at Durban, the Rev. A. Eben Griffin gave a striking account of the Mission of Healing held at Maritzburg. A discussion followed, after which the Synod solemnly adopted the following resolution :—

This Synod, reverently recognizing the sovereign lordship of Jesus Christ and humbly desiring the closest fellowship and co-operation with Him in the out-working of His gracious purposes, pledges itself, by diligent and devout study of the Divine Word, and by earnest supplication, to seek more fully His mind and guidance in the important matter of Christian Healing.

A priest living in a parish near Durban recounts as follows :—

We had a perfectly wonderful time in Durban all last

week. I think I have had quite the most wonderful experience of my life. We have had the church thronged all day while the Mission was on, and natives and Indians were sleeping in the churchyard all night, so as to be sure to get into the Mission services. We began with a big introductory service when all the local clergy were present, the Missioner preached on the three following days, afterwards came the big Healing Services.

The results were so amazing that, although I have seen it with my own eyes, I can hardly believe it. The blind were receiving their sight, the lame were walking, the deaf were hearing. Diseases were being cured and devils were being cast out.

On August 21st I motored to Pietermaritzburg, through beautiful scenery, visiting several very bad cases on the way, and reaching the cathedral city of Natal in time for a preparation service at 5 o'clock. A very strenuous week's work followed, and here again we had to have an outside service each morning before the services in the cathedral. There is a tremendous harvest to be reaped here, and there are many who are keen to go on with the work.

On August 28th I left for Ladysmith, entering into a part of the country teeming with historic interest, the scene of much warfare in the past. At noon I left the train at a siding to visit a very sick woman and joined it again two hours later, farther up the line. This involved a motor run through some of the finest scenery of Natal, and I had a splendid view of the magnificent Drakensberg Mountains marking the Orange Free State boundary.

Nearing Ladysmith, we passed through the battlefields of Colenso, passing every now and then a little group of white crosses or a tombstone marking the graves of our soldiers who fell during the Boer War. Ladysmith itself still retains marks of the siege, and I met those who had marched into the town with General Buller's relief column.

This Mission had been well prepared for, and there were two services each morning in the parish church. On the last morning I had a healing service specially for natives out on the show grounds.

Three Zulu chiefs had announced their intention of

bringing in their tribes, and they were as good as their word. Early in the morning they were there. Thousands of Zulus arranged in perfect order, and as quiet and reverent as possible. It was a wonderful scene there with Gun Hill and Dombard's Kop in the background, and the whole countryside full of history. What terror would have struck the hearts of the people, say, fifty years ago, had the news reached them that thousands of Zulus were marching on the town! How different was this gathering when they met in the Name of the Prince of Peace.

September 1st found me still in Natal at Dundee, a very pretty little town situated at the foot of Talana Hill, the spot where the Boer War first began in 1899. On this day I had a motor drive out to a farm eighteen miles distant to visit a bedridden case, and on Sunday, the 3rd, I left for St. Augustine's, a large and important Mission station in the Zululand diocese. It was a thirty-mile drive by a road that was uncertain in parts, and we crossed the Buffalo River, the boundary between Natal and Zululand, about six miles from St. Augustine's. A very hearty welcome was given to us by the Archdeacon and Mrs. Johnson, and also by the Bishop.

Natives were arriving in large numbers by wagon and on foot—some had come over a hundred miles and had been tramping for days—but all were perfectly happy and contented. The beautiful church would have accommodated two thousand, but the numbers more than doubled that figure, and so it was decided to have the service out of doors. It was a most impressive gathering there on the hill-slope, far from civilization. The Archdeacon interpreted my address into fluent Zulu, and before the service began, and during the ministration, the people themselves sang well-known hymn tunes, improvising as they went along, for they are naturally a musical race.

One incident is worthy of mention. A blind Zulu woman walked one hundred miles led by the hand of a child to this Mission, and I was glad to hear some months later, when in Australia, that she had recovered her sight.

A letter sent to me by the Rev. W. H. Hallows speaks of the work in Zululand :—

ETCHANLIN, NKANDHLE, ZULULAND,

September 11, 1922

DEAR MR. HICKSON,

I am writing to thank you very earnestly for the great blessing which you have been the means of giving us. Nearly all my people, about two hundred and fifty (we are over fifty miles from St. Augustine's), say they are better. One blind man struggled somehow over those fifty miles. He had been blind for over thirty years. He says that he felt your hand on his head and then the bishop's; then a flood of light "like the sun" came into one eye, and he thought that only one would be restored. Before the end of the service he saw with both and walked to me unassisted. I have seen and spoken with him and asked him questions to test his sight. He undoubtedly sees. His children, whom he had never seen, came to school, saying "our father has seen us."

(Signed) W. H. HALLOWS (Rev.)

After the Mission in Zululand I returned to Dundee and the following day was one of the most strenuous Missions I have had. Two services had been arranged for in the little church, holding about four hundred, but a vast concourse of about three thousand natives awaited my ministrations on the Oval football ground, and I had to have a service there before going to the church.

After the two services in church, another crowd of Europeans had gathered outside, and when I had ministered to them I found yet another gathering of natives assembled. It was 3 o'clock before I had finished with them all, having started at 9 a.m. After that I visited two hospitals and saw several private cases.

On arrival at Kimberley I received a warm welcome from the Bishop, the Dean and other clergy. I arrived there at 11 o'clock in the morning of September 7th, and at 4 p.m. we had the first Healing Service in the cathedral, followed by another about 6 o'clock. Each time the cathedral was packed, and I did not get back to my hotel till nearly nine. Next day two similar services followed. At the subsequent

Thanksgiving Service I heard that the testimonies of cures figured nearly two hundred.

Johannesburg was reached on Saturday, September 9th, and the Mission in St. Mary's Cathedral lasted five days, some 1,200 people being dealt with each day. We had a wonderful time there, and the organization was splendid. Materialism thrives in "Joburg," and spiritual work is a difficult enterprise. All honour to those who do battle there! The afternoons were occupied in visiting the General Hospital, the Chronic Sick Home, and other small hospitals, and a goodly number of private bedridden cases.

The next week came a two days' Mission at Krugersdorp, twenty miles outside Johannesburg, with the usual crowds; then one day at Germiston, and after that I returned to St. Mary's, Johannesburg, for Healing Services for the natives on the Friday and Saturday. They came, these simple trusting folk, in masses; and, after I had dealt with two crowded congregations of them in the cathedral, there was a patiently waiting flock outside.

The cathedral was filled again for the "Follow-up" Service, and that the work will be carried on is evidenced by the fact that on the first Sunday after the Mission two sick people presented themselves for the laying on of hands, and were ministered to at the altar rail after the Holy Communion service by the vicar himself.

The Rev. W. Parker, of Parktown, Johannesburg, writes of the Mission as follows:—

Healing services were held on five days in the first week at the cathedral, and were attended by from 1,200 to 1,700 persons on each occasion. All who had the privilege of attending were deeply impressed by the wonderful spiritual tone of the whole Mission. The Missioner's addresses were simple and clear and truly "converting."

In the second week Mr. Hickson conducted Missions at Krugersdorp and Germiston, and then held services for the native and coloured people on two days at the cathedral. Many of the latter had attended the Mission services in the previous week, but it was felt desirable to have special services for the natives owing to the differences of language, and on these days Mr. Hickson had two interpreters for his addresses.

Besides the native stewards there was an ample number of kindly European helpers, eager to do all in their power for their suffering native brethren; all colour prejudice was in abeyance. The simple faith of the natives was most touching; many of them had assembled at daybreak and sat in the streets outside the church until the doors were opened.

Notwithstanding the great strain of the services in church, Mr. Hickson found time to visit more than a score of bed-ridden cases! and, on one of his so-called "off-days," being earnestly asked by the staff of his hotel to hold a service for them, he willingly did so. About fifty of the employees, including the manager and the native staff, attended, and many received the laying on of hands.

It has not been yet possible to tabulate the physical results of the Mission, but very many cures have taken place, including cures of blindness, rheumatism, paralysis, deafness, possession by evil spirits, stammering, curvature of the spine, heart trouble, asthma, internal troubles, and of cripples who have been wholly or partially restored to full strength.

The following story tells of spiritual *and* bodily healing:—

One of the stewards at the cathedral noticed a poor woman coming out carrying a baby, and holding on to her dress was a small girl of four or five. The mother was tired and the baby was heavy, and she spoke crossly to the little girl who was trying to say something. The steward caught the child's words and stopped the mother.

"Why are you in such a hurry?"

"Oh," she answered, "it's late, and here's the whole morning been wasted. Ever since she heard of this Mission she's pestered me to take her to Mr. Hickson until I had to bring her for the sake of peace."

"What's wrong with her?"

"Why, she's been blind in the left eye since she was born. Now, I must get home, and not waste any more time."

"Wait a moment," said the steward, "she's trying to tell you something," and turning to the child, he said, "What are you saying, my dear?"

"I can see," cried the child; "I can, really!"

Placing his hand over the child's right eye, the man tested her, and found she could see perfectly with the hitherto blind left eye. He turned to the mother. "She is quite right," he said quietly, "she can see." There was a moment's

pause, then the mother snatched the child closely to her. "Oh, my God!" she cried, "will He ever forgive me?" "Go home," said the steward, "and get your husband and family together, and get on your knees and thank God for what He has done, and ask Him to help you all to serve Him from now onwards." In this case, through a little child's healing, a whole household was converted.

The secular Press reported very fully on the Healing Services, and had members of their staff present to take notes and write up in an impartial manner the things which they could see and test for themselves, and what follows is the subject-matter of some of their reports as published in the daily papers:—

THE CHRISTIAN HEALING MISSION IN JOHANNESBURG

FROM THE *Johannesburg Rand Daily Mail*

To Thee they went, the blind, the dumb,
The palsied and the lame. . . .

As the double doors of St. Mary's Church on the Plein Street side swung open yesterday morning just before 11 o'clock to permit the exit of the first sufferers who had attended that morning's Christian Healing Mission, the strains of the organ could be heard in that sonorous hymn of mighty import, "Thine arm, O Lord, in days of old, was strong to heal and save."

Hundreds of ears listened to the old familiar strain, hundreds of eyes were riveted upon the doorway, and the huge throng that filled the street craned forward with fascinated expectancy.

In the crowd round the doors a voice was heard: "She can hear after seven years' deafness!" The focus of all this excitement was a little woman in middle life. She said she had been stone-deaf for seven years. Asked to describe what happened, she said that when she entered the church that morning "something seemed to hit me on the ears." She could not then hear anything—not even the people's voices in church, nor the playing of the organ. The first realization she had that something had happened to her was hearing Mr. Hickson clearly say, "You must not expect marvels all at once." "Then I knew that my deafness was gone," she said.

At the Plein Street entrance to the church an old lady, crowned with the silvery snows of some seventy years, was walking bravely between two lady companions. She had been paralysed and came to the church in a chair, but was now using her limbs with a pride pathetic to see.

A glance down Plein Street and there was an excited throng near the Hoek Street corner. A middle-aged man was in the centre, holding in his arms a little girl. He was talking to her; there were several women talking to her, too, and the child was answering them. "Think of it," said the man, as he turned his face this way and that to the seething crowd and then back to gaze at the child. "She was born deaf and dumb six years ago—and now she can hear and she can talk."

Through the gauntlet of the sightseers near the doors there emerged an old man with a long grey beard. He had been carried into the church paralysed; he walked out on his feet; and, walking steadily and firmly, crossed the crowded roadway, entered the gateway of the house opposite, stepped up on to the veranda, and publicly gave thanks to God. The doctor had pronounced it a case of complete paralysis, and for fifteen months he had been completely helpless.

An excited group of coloured people gathered round something on the ground at the corner of Hoek Street, and the centre of interest proved to be a pretty little child clinging to a man's legs and trying to walk round him. The man explained: "My child was born thirteen months ago with its left foot twisted right round so that the two feet faced in opposite directions. On the twisted foot we have had steel splints since her birth in order to try to get the foot to grow round to its proper position. Look at her now!" he said triumphantly, and the little mite smiled and chattered in her baby way as her father showed the two feet in correct relation to each other and the steel splints lying in his open palm. All the while baby, with her new-found balance, was doing her utmost to walk round her daddy's legs, and was getting on surprisingly well.

There was a curious case of a mother and her son, both deaf and both of whom recovered hearing at the same time. They passed down Plein Street chatting together in a normal manner.

One curious case was much commented upon, a woman who was injured through a bicycle accident five years ago, and in consequence became paralysed, recovered the use of her limbs. She continually raised her hands and arms

above her head in amazed surprise at their release from bondage.

Out of the 1,400 sufferers who were present at the service it is obvious that not a tithe could be interrogated.

* * * *

There was a repetition in Plein Street yesterday of the scenes that occurred on Monday and Tuesday outside St. Mary's Cathedral as the result of the Christian Healing Mission.

As before, the church was packed to its fullest capacity, and some 1,500 persons passed under the hands of the healer between the hours of 10 and 2 o'clock.

There were extraordinary cases of restoration to sight.

There were many cases of cures of paralysis and rheumatism. A notable case was that of a middle-aged man who was seated in a wheeled chair. He said he was a Free Stater and was a phthisis sufferer. He also had been crippled with rheumatism for the past seven months, and his drawn and gnarled hands and twisted legs and feet afforded ample proof of his statement. Both he and his friend asserted that he had been quite unable to move either his legs or his arms. As proof of the change he extended his flat and withered hands out perfectly straight, raised his arms above his head, and stretched out his feet. He also said that the acute pains he had in his chest and back every time he drew breath had left him, and that he felt remarkably better in every way. He certainly looked remarkably cheerful, and was never weary of telling and re-telling curious spectators of the strange blessing that had befallen him.

A girl of nineteen, who had been paralysed in the right leg for nine years, and also suffered severely from headaches, walked out of the church unaided, and said that her headache had gone.

A girl of twenty-eight, but very tiny for her age, who had been paralysed since a child as the result of meningitis, was carried into the building. She walked out alone.

The child of an Assyrian woman, eleven years of age, but so small that he was carried in his mother's arms, was soon surrounded by an excited crowd. His mother said he had been stiff from birth, and never had the use of his limbs. Now he could use his arms and move his legs. "Georgie" thereupon put one arm round his mother's neck. "Say Allah, Georgie," said his crooning mother, and the boy slowly raised his right arm unaided, and said "Allah!"

There was an old man of sixty who six months ago was paralysed down the right side, from the top of his head to

his feet. He had been perfectly helpless, and both he and his daughter said the simplest act was entirely beyond him. He had to be looked after, washed, dressed, and attended to exactly like an infant. The stroke also affected his eyesight, and he could scarcely see. Yesterday he sat in the shade in the yard of the church, resting before going out into the crowd, but he showed how well he could walk by getting up and walking twenty yards in either direction, also proving the improvement in his eyesight by reading several passages from a pamphlet.

By his side sat a lady who has been unable to walk for four months, owing to an attack of chronic rheumatism, which affected both hands and feet and left her helpless. She was so ill in the church that she could not walk down the few steps from the altar rails and had to be helped down ; but half an hour in the quiet shade had effected such a change that she was able to move both arms and legs easily, as she demonstrated. She mentioned the interesting fact that some nine years ago she recovered from an attack of blindness from which she had suffered for seven years, and by the same means—namely, faith in the healing power of Christ.

A bright active woman of middle age told, with many animated gestures, of her good fortune. One of her hands had been paralysed for twenty years. It had become thin, drawn, small, and withered, and where the nails cut into the middle of the palm there were deep indentations. The skin of the palm was white. "Look at it now," she said laughingly, and she opened and shut her hand quite easily. It looked so small and useless beside the other, but it certainly was in working order.

There were many other cases where relief was experienced, but the above are typical of the day's happenings.

* * * *

The Christian Healing Mission among the white population came to a conclusion on Saturday, when Mr. J. M. Hickson laid hands upon over 1,700 persons—this number constituting a record during his visit here. The daily average during his five days' ministrations at St. Mary's had been over 1,400. In addition, he has visited the Johannesburg Hospital, the Otto Beit Home, the Chronic Sick Home, and the Girls' Hostel, and he also has attended a number of persons in their own homes, owing to their inability to reach the church. In all, between 8,000 and 9,000 persons have passed under his hands.

On Saturday the most noticeable case was that of a light-coloured native girl, sixteen years of age, from New Clare. Her friends declared that she had been blind from birth, was

very hard of hearing, and her speech was a babble of sounds, meaningless to any ordinary person and but barely understood by those who had been with her all her life.

Soon after she left the church her right eye opened for the first time, and she was able to see the crowds and indicate the passing trams. Her speech also, in the course of the succeeding half-hour, passed from gibberish into articulate words, and she was able to pronounce her name, very slowly but distinctly. When asked her age she replied that she was sixteen.

There were some pitiable scenes at St. Mary's Church yesterday afternoon when the first of the Christian Healing Mission services for coloured people was conducted.

Though the service was timed to commence at 4 o'clock in the afternoon, from as early as 7 a.m. the afflicted people began to assemble in the precincts of the church. Helpless cripples lay under the macrocarpa hedges in front of the clergy house in De Villers Street, and also in Hoek Street; mothers with deformed babies, withered babies, and blind babies sat under the hedges and on the kerbs and waited patiently through the long hot hours. Several of the more pitiable cases were removed from the glaring sunshine and carried into the church club-house, where, at least, they had shade. The long hours of waiting brought no bewailings, and it was only too evident that these people had waited for so many years that a few hours more or less did not matter.

When the church doors were opened between 3 and 4 o'clock it was a marvellous congregation that quickly filled every seat in the great church. Unlike the white congregations of last week, only a comparatively small percentage of whom bore any outward and visible sign of physical disability, nearly all these black and coloured people bore obvious evidence of their physical woes. They were the lame, the blind, the halt in very sooth, and the number of twisted and crippled limbs, disjoined hips, cretinized legs, hunchbacks, twisted shoulders, and helpless blind was appalling.

What was noticeable as a result of the service was the large number of sightless persons to whom light and seeing were reported to be restored.

Among the cripple cases were at least two of outstanding interest. A little crowd of about thirty afflicted natives of both sexes had gathered on the western side of Hoek Street, opposite the main entrance, but none had tickets. They piteously asked that they might be allowed to come under the Missioner's hands. They were told that the church was

already packed and there were no more tickets. The case of one old crippled man who was lying crouched up against the wall enlisted the special sympathy of one of the stewards, who eventually was able to obtain a ticket and helped the old man into the church. When about half-past five he came hobbling out, he looked round amazedly, tested first one foot then the other, and with the aid of his stick began to walk. To his manifest surprise he was able to walk the whole length of the court, and then, chattering excitedly, he turned round and walked back again. He did it several times, each time walking better than before. Finally he was so overcome that he sat down on a chair and wept for joy.

There was the case of one crippled woman who had been on the scene since early morning. She was literally carried into the church by two stewards, but she came out just holding on to the fingers of a steward's outstretched hand, and finally completed entirely alone the last twenty yards of the enclosed space before she reached the barrier where her friends were waiting.

A native of about fifty-five, suffering a painful internal complaint, was loud in his joy because he said the pains had gone and "he felt a new man."

A deaf and dumb lad of about sixteen was able to hear, and also able to say "Yes" and "No." Speech, of course, was unfamiliar to him, and he laughed considerably because he could not say what he wished.

There were scores of others who said they felt better, but the above cases are sufficient to indicate the nature of the cures reported.

From the *Johannesburg Star* :—

Many have been credited with scepticism in connexion with the reports of the Christian Healing Mission.

In any case there is no scepticism regarding the incalculable good which has been done already to local suffering humanity on the part of a member of the *Star* staff who has visited several of the healed or partially healed people in their own homes. "Seeing is believing," he says.

The *Daily Mail* writes :—

With the completion on Saturday morning in St. Mary's Church of the second service of the Christian Healing Mission to the natives and coloured people, Mr. J. M. Hickson brought

his Mission in Johannesburg to a close. Altogether he has laid hands upon over 10,000 persons, and it is reported that many have derived immediate benefit, principally in cases of blindness, paralysis, and deafness, while others have experienced what they describe as a great uplifting—a partial relief from pain, and a general brightening up of the whole mental, physical, and spiritual system. The actual healing results, while stated to be numerous and definite in the case of the whites, appear to have been more pronounced where natives and Indians were concerned. It may be that the "charismatic" gift (as the gift of healing is described) operates more effectively upon simple, child-like natures than upon the more complex, highly civilized persons.

Mr. Hickson offers that explanation, and he emphasized this in a farewell address to the workers in which he enunciated the doctrine that spiritual healing was not intended to supplant medical healing, or even mental healing. His point was that the doctors worked on one plane, and had their special sphere of healing in which they were specially blessed and trained. The mind healers and the experts in psychology also had special gifts and worked on their particular plane, while the spiritual healers had a plane to themselves, and could, and did, work in co-operation with the other two branches of healing. Christian faith healing, however, he said, required a condition of mind and soul quite different from that when undergoing psycho-therapeutic treatment. He said there was a great difference between mental suggestion and spiritual healing, which those who wished to follow up must learn to understand. He could not describe it better than by quoting the description given in the New Testament that they "must be born again and become even as a little child."

As he went round the world on his Mission he found that the difficulty was not so much to learn, as to unlearn. Their heads were so full of every kind of dogma and theory that it was very hard to be simple and natural enough to be taught anything. The whole world seemed to be suffering from fixed ideas—fixed ideas in religion, fixed ideas in politics, fixed ideas in science. They erected these walls in front of themselves, but they had to throw them down if they wanted to learn what God wanted them to learn. They must get down to the position of mind and soul where they had the heart and faith of a child, and then they would go forward and receive the gifts of true wisdom and understanding. But while their own ideas possessed them, they could not bring to themselves or to others light and truth and healing.

On my way to Rhodesia I passed through Johannesburg again, and, at a moment's notice, I was asked to speak to the clergy assembled in Synod.

The Bishop, speaking in the name of the Synod, said they knew I did not wish for thanks, but at the same time his lordship assured me that their love and thanks would go with me, and he felt that the best thanks he could give me was that the work would be continued throughout his diocese. It was a memorable day, and I felt that I was much privileged to be present at the first Synod of this new diocese.

From Johannesburg I went out to Benoni, eighteen miles east of the great city. The church here is very beautiful, but much too small for its rapidly growing population. We had the first Healing Service there, and all the serious and most helpless cases were dealt with in the church.

A second and much larger service followed in Curtis Park, by the kind permission of the town council, and the police took entire charge of the crowd. It was a lovely day, and no more fitting sanctuary could have been found than these beautiful grounds; there was an atmosphere of peace and rest which must have helped the weary folk who found their way there.

A similar but still larger crowd gathered here on the following morning also, and in the afternoon I left by car for Pretoria. The Vicar of Benoni has written since the Mission there to say that there were many blessings of healing. He also adds: "Apart from physical healing, I have not met one person yet who has not received great spiritual uplift."

The Mission in Pretoria lasted a week, the first three mornings being occupied with Healing Services in the Cathedral. Each day it was packed to overflowing, and even then all could not get in. I visited the Mental Hospital and laid hands on about a hundred cases, and also visited the General Hospital and the Military Hospital at Roberts' Heights, and the inmates of the Female Prison.

The Bishop of Pretoria came with me to give the

blessing, and indeed he accompanied me on almost every occasion, in spite of the fact that he was about to sail for England and had very little time to spare. I must mention here the wonderful spirit of unity which animated the clergy and ministers in Pretoria. We all worked together, as one man put it, "forgetting everything except that there is a God Who loves and cares on the one hand, and, on the other, that His children are in need and are suffering."

The Healing Service for natives in Pretoria was one of mushroom growth. At first it was decided to have it in the Native Church. Then, as numbers grew, it was decided to use the cathedral, and finally it was found necessary to hold it on the race-course, where I used the judge's box as a pulpit. The people numbered about five thousand, and many had come long distances. There were three interpreters, Dutch, Zulu, and Sesuto, and they all interpreted simultaneously to their respective groups. The stands were used by intercessors and a choir. It was a wonderful sight and all were so quiet and orderly.

Next day I visited the Leper Asylum and laid hands upon about eight hundred sufferers. How one longed to see them all perfectly well! While I was still there, the secretary of the Race Club telephoned to say that another thousand natives had congregated on the course thinking the Mission was that day also, so on my way back I went to them, and, with the help of some of the clergy, laid hands on them and prayed for them.

One of the happiest times in Pretoria was the service in the little chapel of the Home of the Wantage Sisters, at Irene. There, away on the veld it stands, far from the crowd and rush, and one was specially conscious of Our Lord's Presence and the presence of the Holy Angels, as the little string of suppliants came forward and the sisters prayed.

On the last day of the Mission there was a vast assembly in the cathedral to learn about carrying on the work, and people were sitting and standing in every possible

space from the west doors far up into the sanctuary. I have since heard that twenty prayer circles have been formed in Pretoria at the cathedral alone, and there are others at other churches.

The following letter from one of the sisters at Irene is of interest :—

HOLY CROSS, IRENE, PRETORIA,

October 3, 1922

DEAR MR. HICKSON,

Our hearts are over-full with thankfulness and gratitude, and you must hear of some of our great joys.

One of our girls came with the right eye totally blind, and a few weeks ago our doctor assured us the sight could never be recovered. She saw immediately after the laying on of hands.

Another girl who was becoming blind can see better to-day. A matron, suffering from a distressing disease, knew herself to be instantaneously healed; she had prayed for healing for fourteen years. Another matron with defective sight and hearing is conscious of improvement, and confident of ultimate recovery. Sister Adelaide came with very defective sight and saw better immediately afterwards. I have had a damaged heart-valve for years, but I *know* it is now sound and strong. The dear babe with eye cyst is also recovering; the cyst broke and discharged freely this morning, and the swollen, dragged appearance has already disappeared.

All these cases are in our own house, and of course only the *apparent* ones. We are delighted that your coming to us was during the Angels' Festival, and that you invoked their presence amongst us.

The Rev. E. Macmillan, Minister of St. Andrew's Church, Pretoria, writes as follows :—

We have passed through a spiritual earthquake. In contrast with what we have been used to—the dullness and drabness of our church and religious life—it can be described as nothing else. We have never known our quiet little town to be so deeply stirred, so profoundly moved, by any other event or happening. Yet there was little or no excitement, though there was a deal of expectation. And expectation goes a long way when it is not merely superstitious—all agape for the sensational and phenomenal; when it is disciplined and religiously directed, expectation goes a long way to

bring about what we desire. After all, it is only another name for faith.

Well, we had prepared the ground. At first, none of us quite sure, not even the Bishop. But we talked and prayed about the proposed visit of Mr. Hickson to our Fraternal some months beforehand. In this way a lot of foolish prejudice was removed, doubts were faced and defined, and at last it was decided to go forward *together*, or not at all, in a venture of faith.

Even so some of us were not yet quite easy in our minds. We thought that if the physical aspect of things received less prominence, the spiritual results would be more assured. Then came Mr. Challis (Mr. Hickson's harbinger), and when he told us that there had been many conversions at these Mission meetings, all our doubts were laid to rest, and we threw ourselves heart and soul into the work of preparation. The Bishop (the Right Rev. Neville Talbot) called together the ministers of all Communion, and said he wished us all to share on equal terms the blessing of the Healing Mission. And here let it be said that the Pretoria Mission owes more than we know of its success and power to the generous and truly Christian attitude and action of the Bishop, who, in the large catholicity of his charity and human nearness, makes all division ashamed of itself. The writer of this article, who is a Scottish churchman, is glad and grateful to have this opportunity of making this acknowledgment.

Thus it was we were able to come together as never before, and in a way we thought incredible, on the basis of human need. On the eve of the Mission a memorable service was held in the cathedral, in which representatives of the Non-Episcopal Communion took part. All this could not but have an effect on the mind of the public. The people "took knowledge" of the wonderful unity among the churches, and even the most incredulous were impressed that something more than human was at work, that the Spirit of Christ was moving through the land.

When surrounded by the suffering multitudes, and conscious as never before of the comforting and healing Presence of Christ, one felt all traces of weakness, hastiness, selfishness, and pride fade away as in a dream when one awaketh. The Mission of which we had been suspicious, inasmuch as it seemed to lay undue emphasis on the physical, turned out to be the most spiritual of Missions in which we had ever taken part—more truly and deeply spiritual than the old-time evangelical revivals, in which the soul was the only luminous spot of interest. Now we have discovered that

perhaps we have left the body too much out of account, and that the best way of reaching the soul is through the body ; which is true sacramental teaching. Many of the aberrations and vagaries in the religious world to-day are largely the outcome of more or less serious conditions of ill-health. Yet, curiously enough, we have steadily refused to deal with those facts—facts which are largely pathological, but which none the less have an ethical and spiritual significance. We have been far too impatient with the hypochondriac, for the poor creature whose soul is all in his nerves is just as much a subject for spiritual treatment as the person whose body—nerves and all—is lost in his soul.

At all events, we have learned our lesson. God grant that we may turn it to His glory and to the good of men !

We said at the beginning that we had passed through a spiritual earthquake, and, in closing, we remind ourselves of a saying of Emerson's : " The best time to study geology is the morning after the earthquake ! "

The Pretoria News reports :—

Mr. J. M. Hickson ministered this morning to native and coloured people, who assembled on the Pretoria race-course. There were all sorts and conditions of people, and the total attendance was about 5,000.

On the grand-stand there were many Europeans, who had evidently arrived from the countryside too late for Mr. Hickson's ministrations last week. They were not turned away, but were attended to first. Amongst these people was noticed an elderly man who had been healed of his crippled legs last week. He was walking unaided, and one would never suspect that he had only recently discarded his crutches. There were others also who had been healed, and they were spreading the tidings amongst the crowd.

Naturally one's eyes turned to the large crowd assembled upon the course in front of the grand-stand. There were Zulus, Sesutos, Cape-coloured and Indians, and together they made up a great kaleidoscope picture, with the sun beating down upon black and brown faces, and heightening the colours of the people's clothing.

Mr. Hickson, accompanied by the Bishop of Pretoria and members of the clergy, attended the serious cases, and then entered the judge's box. The Bishop led in prayer, which was offered in all languages simultaneously, and then the Missioner addressed the gathering.

After the sermon prayer was offered up, and Mr. Hickson then proceeded to lay hands upon the sufferers.

It was reported that cures were effected in numerous cases.

From Pretoria I went to the Native Training College at Grace Dieu. Here we were most hospitably entertained by Canon W. A. Palmer, Principal of the College, and his staff. Grace Dieu lies out on the veld in a beautiful and wild part of the country. The college has some three hundred students, boys and girls, chiefs' sons, and boys from the poorest kraal, living there together, and forming a very happy family. These boys were the stewards at the Healing Service, and they did splendid work.

For days the natives had been coming in from long distances, and the usually quiet college farm became the centre of a bustling population. At night the smoke of over a hundred camp fires trailed skywards.

Over 10,000 gathered there during the two days of the Mission for the laying on of hands, and it was a wonderful sight. Seventy per cent. of them were heathen, yet at the words, "Let us pray," from the priest, that whole assembly bent to the ground; not one head was raised or one voice heard save that of the one who offered prayer.

As they went away these folks took off their heathen charms and threw them away, saying that they were going to become Christians.

It was reported to me by Canon Palmer that great blessings had been received, and that he had reports of thirty-six cases of blindness alone being cured, and many cures of other troubles, and that two of the blind people who were cured had been born blind.

There was great delight over one college boy, who had been deaf, and had a terrible squint and a face covered with wrinkles. He could hear perfectly almost at once, and the eyes became quite straight, and his happy smile left no room for wrinkles. Someone remarked on his good looks, and the principal laughed as he replied: "Oh, and he was one of our horrors two days ago."

Two men, crippled with paralysis, were carried to the

Mission and they walked away; one dumb man was discovered greeting his own son in speech for the first time, and a big improvement was reported in the condition of ten lunatics. These are just a few cases.

From Grace Dieu I journeyed to Pietersburg, where the Healing Services were held in the parish church. There were six crowded services in two days, and when it came to the native service, we overflowed into the churchyard, then to an adjoining field, and finally into the street. One thousand of these people had been expected, and 12,000 turned up. I heard afterwards that 1,600 more turned up next day, after I had left, and were ministered to by Bishop Fuller and other clergy.

I then had a journey of two nights and a day before reaching Bulawayo, about 8 a.m. on October 14th. There I received a very hearty welcome from Archdeacon Harker and other clergy and church officers. I had many interviewers that day and a preparation service in the evening. The Mission began on the Monday.

Five hundred Europeans had been expected to attend, but the numbers increased rapidly and reached nearly 2,000, so, the church being small, we had to have two services each day.

The morning of the third day was devoted to the natives and the service started at 7.30 a.m. There were the usual vast numbers of these people, and I hear many blessings have been received among them. I visited the hospital here, and also the asylum, and several other homes, and St. Peter's School, as well as private cases.

Leaving Bulawayo on the 19th October at mid-day we reached Umtali, where the next Mission was to be held, on the evening of the 20th, travelling through wonderful country, contrasting favourably with the bareness of the southern veld lands. On the evening of the 19th we passed through Gwelo, a little midland Rhodesian town, very much cut off from the larger centres. The railway station platform was thronged with people who had heard I was on the train. I had some children to see here, by

appointment, and the train only waited half an hour, so after I had finished with them, the people all lined up and passed in single file by the coach steps, and I laid my hands on over a hundred of them. The officials kindly delayed the train a little, and so I was able to help all who needed it.

The Rector of Gwelo, who had travelled with us from Bulawayo, gave us all the Church's blessing, and as the train drew out of the station, the people sang the *Doxology*. It was an unusual and beautiful happening, and quite a number of cures have been reported.

At Umtali I received a warm welcome from Father Buck, of the Community of the Resurrection, and we had the Healing Service for Europeans on the morning of the 21st in a very crowded parish church. In the afternoon a service was held for the natives, and, as thousands had congregated for this, we had to have it in the open air. The country round Umtali is very fine, and the scene chosen for this gathering was one of the most beautiful we have had during the Mission. It was held on the slope of one of the hills, in the grounds of a picturesque old castle, with a splendid view of those glorious hills all around.

On Sunday I visited the prison and held a service in one of the cells; many of my congregation were life-sentence men.

One of the happiest cures in Umtali was that of a bank manager, who had been greatly handicapped for forty years with a stiff leg and arm and neck. He came to see me just before I left, and was literally jumping for joy. He could not sit still for sheer delight in exercising his liberated limbs, and he admitted having received spiritual help also.

The Rev. Harry Buck, C.R., writes as follows :—

THE HEALING MISSION IN UMTALI (SOUTHERN RHODESIA)

None of us who were present are likely to forget the Healing Mission in Umtali. It was an inspiring event which will leave its mark on most of us for life.

Umtali is only a small place, a border township between British South Africa and Portuguese East Africa, but the English church was filled with nearly 400 sick (including some Indians and half-castes), some of whom had come from more than a hundred miles away, and Mr. Hickson ministered to them all. By the next day, Sunday, reports began to come in from the healed, telling of their release from the ailments of years, the healing of limbs that had been such a burden, or of growths and sicknesses in their bodies, and few can have been in Umtali over that week-end without hearing of recoveries of their friends that seemed almost too good to be true.

On Sunday our churches were filled with joyous crowds. We had caught a new vision of what Our Lord means by Christianity. God has given us all a vision of the Christ in our midst, and we are going to carry on for Him ourselves.

After Umtali came the Mission at Salisbury, the cathedral city of Rhodesia, from the 24th to 26th October. It was a very happy Mission, and I cannot fully express my gratitude to the Bishop for all his kindly thought and consideration.

Salisbury Cathedral promises to be the most beautiful in South Africa when it is finished, and it was filled three times with sufferers in the two days. The native service was again held in the open, and many bore testimony of help received.

On my way back from Salisbury to Bulawayo I again ministered to cases at Gwelo, but this time it was at midnight, and there were not more than about fifteen of them.

I had to wait a day at Bulawayo *en route* for the Victoria Falls, which we reached on Sunday, October 29th. Here we were joined by Canon Thornely Jones, the head of the Church Railway Mission, and three of his fellow workers. We had service that evening in the hotel drawing-room for the visitors and staff and the few officials living round about, and I spoke on the work of the Healing Mission.

I left Victoria Falls at noon on November 3rd, reaching Bloemfontein on the evening of the 6th. The journey

involved a day's waiting at Bulawayo, where I saw several more cases at the Rector's request. Leaving Bulawayo on the evening of the 4th, we travelled most of the following day through Bechuanaland, passing through some very lonely and isolated stations and sidings. At one place, Lobatsi, where there lives a woman who went to the Healing Mission down in Pretoria and received great blessing both physical and spiritual, I found fifteen people ready to board the train on the chance of being able to see me *en route*. They had sent motor-cars to the next siding to pick them up and take them back, hoping I would see them before they got there, but they were prepared to go any distance farther if that was not possible. They were the merriest party and in excellent spirits, six of them being children. Some of them had only had a few minutes' notice of my being on the train. One woman said she had picked up her child and had run to the station, leaving the rest of the family at the dinner table; another arrived without any money for her ticket, and there was much friendly rivalry as to who would be the first to lend the amount; another rather particular lady had left her gloves behind, and probably for the first time in her life, didn't mind! I saw them all, one by one, in my compartment, in time for them to alight at the next siding, and I hear that they have all received some measure of blessing.

At Mafeking, which we reached about 4 o'clock, I again saw patients during the half-hour the train waited at the station. Some thirty cases had been prepared and were gathered together in the station master's house, and after I had laid hands on these, I had to speak to a gathering of some hundred or more natives, and to pray with them. It was all very hurried, but God blessed the effort, as I have had several testimonies of help received at Mafeking, both spiritual and physical.

Another pathetic and yet delightful incident occurred on this journey. About 7 o'clock that same evening we stopped at a small siding, and some young folks came

to my compartment, and begged me to see their granny, who was in the waiting-room. I protested that there would not be time, and a few minutes after the whistle blew for our departure. Yet, I had no sooner taken my seat on the now moving train when the boys and girls were back again. "We've got her aboard, sir; *won't* you come?" And sure enough, she was aboard, an old woman of seventy-eight, all doubled up and infirm, having been bedridden for years. She was wrapped up in shawls and blankets, and these young enthusiasts had bundled her aboard into the guard's van before she knew where she was. However, she entered into the adventure as eagerly as they did, and I ministered to her and prayed with them all. One could not help admiring the faith of these young folk, and the reverent way in which they entered into the whole thing.

The Bishop of Kimberley joined us at Vryburg, and I had breakfast with his lordship and Miss Gore-Browne in Kimberley. During the morning I spoke to a little informal meeting of clergy and Nonconformist ministers, arranged by the Bishop, and I was glad to have the opportunity of doing so, as the Mission at Kimberley in September had been a very short one. We afterwards had a Healing Service in the Bishop's private chapel, in order that two or three sufferers might receive the laying on of hands.

I arrived that same evening in Bloemfontein, and was welcomed by the Dean and sub-Dean. Great preparations had been made here, and people were flocking from all parts of the country. Special trains were being run, and all hotels and boarding-houses were full to overflowing.

The Healing Mission began in Bloemfontein on Tuesday, November 7th, when we had two crowded services in the cathedral that morning, and again next day.

On the morning of the 9th I had a Healing Service for the natives in the open air, outside St. Patrick's Mission Church. Many of the people came long distances from Basutoland and the Transkei, and had begun to gather before sunrise. By 8 o'clock, although the service was

timed for nine, over five thousand had assembled. On each of the four afternoons I was occupied in visiting private cases ; I also visited the asylum, the National Hospital and St. Michael's Home, where we had a very happy little service in the Sisters' Chapel.

The Mission in Bloemfontein was a strenuous one, and I was most grateful to the Bishop for his whole-hearted support and for the time he spared to me. I cannot let this opportunity pass without recording my thanks to Sub-Dean Coster for his unbounded energy and zeal during the weeks of preparation, and all through the Mission, in his arduous task as local secretary of the Mission. There can be no doubt of the spiritual uplift, and the letters read out at the Thanksgiving Service afterwards testify to physical blessings also received.

On my last morning in Bloemfontein I was able to meet the clergy and ministers for a talk on the subject of carrying on the work, and in the evening to hold a special Healing Service for the staff of the hotel where I had stayed. About thirty were present, from the manager and his wife down to the native "cleaner" boys, and it was a very blessed time. The service was held at the request of some of the staff themselves. This has been a somewhat remarkable feature of the work.

I have had several of these services in big hotels, notably at "The Carlton" in Johannesburg, and at "The Marine," Durban, and in each case it has been at the staff's own request. Everywhere, and in all walks of life, men have been ready to receive the message, and one thanks God for this from the bottom of one's heart.

I left Bloemfontein on the morning of November 11th, and ministered to cases at Edenburg and Naauwpoort *en route*. I entered the George Diocese at Beaufort West at 2 p.m. on the 12th, and was met there by the Rev. F. W. Whaits, the Rector of Graaff-Reinet, who was responsible for a good deal of the local organization. I preached in the parish church at Beaufort West on Sunday evening, 12th, in preparation for the Mission next day.

The Bishop of the Diocese was with me throughout the whole Mission, travelling from centre to centre, and I cannot be grateful enough to him for his unfailing courtesy and thought in every possible detail as we went forward together.

The Healing Mission at Beaufort West was held at 4 p.m. in the open air, there being no church large enough to hold the 1,200 sufferers who gathered, and I visited private bedridden cases all the morning. Special trains were run to accommodate those coming from a distance, and I ministered to one or two in the railway coaches, for they were too crippled to come to the service. Many blessings have been reported from this centre, notably a cure of a child who had had infantile paralysis for five years, and whose limbs were drawn up. Another immediate cure was that of a woman I ministered to at the railway station, who had been almost bedridden for eleven years, and who is now able to walk about in the ordinary way.

We left Beaufort West on the 14th, and reached Oudtshoorn on the 15th. Once again the Mission had to be held in the open air on account of numbers. Of the two thousand sufferers many were Dutch-speaking, and my address had to be interpreted into Dutch, as at Beaufort West and later at George.

The ministers of the Dutch Reformed Church have been splendid in coming forward to co-operate with us throughout, and it is felt that through this Mission the two nations have been drawn more closely together. I visited the hospital in Oudtshoorn and several private cases, and on the 16th left by motor for George.

The Healing Services at George were held in the grounds outside the cathedral on the 17th and 18th, there being about nine hundred present each day. On the second day most of the patients were coloured people—a special train having brought them from Mossel Bay.

The Rector of George wrote to me after the Mission and said: "There is a widespread feeling of happiness and calm trust in the old truths."

On the 21st came the Mission at Heidelberg, C.P., and we spent a day in the train getting there. I ministered to several people on the way, including a little boy of about seven, at Mossel Bay. He was very ill with heart trouble, too ill to be brought to George; it was doubtful whether I should be able to get to him, so his parents had not told him that I was coming, to avoid possible disappointment. To their surprise he said to his father just before I arrived: "I know Mr. Hickson is coming." His father, very much puzzled, said, "But how *can* you know?" The little chap turned his head away and said: "I don't like to tell you." Then after some persuasion he said: "Well, I had a dream and Jesus came to me and told me Mr. Hickson would come, and that he would come on Monday, so you see I *know*."

At Heidelberg we had about one thousand people, and here again special trains were run to bring people from distant country places, and we had the usual crowds at the stations as we passed along. I had to say good-bye to the Bishop of George here, as this was the last centre in his diocese.

My last Mission was held on the 22nd, at Robertson, in the Cape Town Diocese, and I was very glad to finish in the parish of my old friend, Mr. Challis. I owe him much gratitude for all he did to prepare the way for the Mission in this country, and for his help during the last five months.

The Dutch Reformed Church was the only place that would accommodate the large numbers, and so the Healing Services were held there, Dutch and English ministers working together, Dutch and English people being ministered to together—a sign of the unity which had been so marked during the Mission.

The following notes on the Bloemfontein Mission are from the letters of a resident:—

Mr. Hickson is having two services a day. The first from 9.30 to noon, followed by a twenty minutes' interval, and the next goes on as long as there are people to be healed. A

band of stewards, backed by nurses and V.A.D.s, did splendid work among the blind, lame, deaf, helpless, and diseased.

By 8.30 each day the cathedral was half filled, and by 9.30 every available corner was occupied.

The Bishop spoke a few words and said a prayer or two, and then, after receiving the Bishop's blessing, Mr. Hickson spoke in clear tones for rather over half an hour, quite differently each time, and then he prayed extemporarily, and the healing began.

Mr. Hickson laid his hands on over 2,400 Europeans and on over 7,000 natives and coloured people. There were many more who applied for tickets, but the supply was exhausted. The latter were arranged in rows in the open space around St. Patrick's Church at Waaihoek (the native location outside Bloemfontein) in such a manner that he and the Bishop could pass between double rows and lay right and left hands as they moved along. It took four hours, all in the burning sun.

We are to "carry on" in Bloemfontein, and probably in several other parts of the diocese. It has been a most wonderful experience, such an uplifting to all concerned. We are continually hearing of more who have been healed or are much benefited.

The Rev. Canon Bernard Price writes :—

November 23, 1922

. . . We are feeling very happy and calm, and perhaps the most apparent first result of the Mission is an increased mutual respect between the English and Dutch people. May God Almighty bless and continue this work of healing. A Dutch farmer, from the district over sixty miles from George, was present in the crowd on Friday, and was so full of what he heard and saw that he went home that night and told his people. His brother, who had not bothered much about church-going, was impelled to saddle his horse in the morning and ride into town. He said to my informant afterwards : "I wasn't in favour of the Mission, but, thank God, I hadn't spoken against it. For now I have heard and have come away with shame on my face."

I hear that Mr. Hurter (the Dutch *predikant*) preached the finest sermon that has ever been heard in the Dutch Church last Sunday night—on the Mission.

(Signed) BERNARD PRICE (Canon)

THE RECTORY, HEIDELBURG, CAPE,
November 23, 1922

MY DEAR MR. HICKSON,

There were several cures on Tuesday. I wanted to tell you about them, but as I entered your compartment door, the train was leaving and I had to jump out.

Perhaps you will be glad to hear about the following cases: (1) A man from Riversdale, lame for seven years, could not walk; he walked to the station. (2) Another old man, blind in one eye for twenty years, could see well. (3) A man, with bent back, walked to the station straight up. (4) A boy, practically blind, now sees. (5) An old man with palsy, whole body calm immediately. (6) A man, totally blind, could see and distinguish colours. (7) A little boy, deaf, can hear. (8) A Dutch woman, deaf, can hear. (9) A man, deaf and dumb, can hear clearly. (10) A little Dutch girl, mentally deficient, is well. (11) An old woman, suffering from nervousness, cured. (12) A girl, blind in one eye, can see. (13) An old man, paralysed, can walk and use his hands and feet freely. There are many more minor cases. The majority of the people who attended the service received real spiritual blessings.

We opened our Prayer Circle last night. I am only waiting now to hear from the Bishop what to do. There is a great change among my people.

Yours affectionately in Christ Jesus,

(Signed) THOMAS WILLIAM BURNS (Priest)

From the *Oudtshoorn Courant* :—

There must have been, all told, with helpers, attendants, and stewards, close upon three thousand persons present at the great service in the field on West Bank, when after the Rev. F. W. Whaits had given directions concerning the service, that most beautiful hymn of Ancient and Modern renown, "Jesu, Lover of my Soul," printed on the leaflets distributed, with reverse side the Dutch version, "Jesu dien myn ziel bemint," was sung. The effect was magical. Every single voice sang as if the user meant every word of it. The very atmosphere breathed a new spirit of a subdued joyousness and hope. "Leave, ah! leave me not alone." Those who had ears to hear that line will never forget it.

And then the last verse, sung with even deeper feeling than the first, "Plenteous grace with Thee is found," until "Let the healing streams abound; make and keep me pure within," when there seemed to penetrate through that vast

gathering a subdued joyousness, but then at last, sung with something like a triumph, and with a hope that was grand to feel, came the words :

Spring Thou up within my heart,
Rise to all eternity.

A hush fell on the multitude. Prayers—which came from the heart—were uttered. It matters not who uttered them. They went forth from the people.

Then Mr. Hickson spoke, and his address gave new life and hope.

Then silently in prayer the multitude knelt, and the laying on of hands was undertaken.

There are many cures. They are legion.

From the *Graaf-Reinet Advertiser* :—

Results of the Christian Healing Mission, as far as those who had tickets through Graaf-Reinet are concerned, are slowly being gathered. Only those that are known to be really authentic are here published ; many more have been heard of, but not yet definitely and authentically reported.

The Missions were held at Beaufort West, November 13th ; Oudtshoorn, November 15th ; and George, November 17th. The great bulk of our people went to Oudtshoorn.

(1) A native woman of twenty-three, in pain day and night, has not suffered since the Mission.

(2) A native woman of forty, blind and paralysed, has her use of hands and feet and can see but not yet distinguish.

(3) A coloured woman of thirty-five, blind and deaf, returned with hearing improved, and at a "Continuation" Service, held on Sunday, November 26th, her eyes opened.

(4) A coloured man of forty-eight, blind, was able to see, but not to distinguish, after the Mission, and on November 28th, was able to distinguish after "Continuation" Service.

(5) A native girl of twelve, deformed feet and legs, almost entirely normal.

(6) A coloured man of thirty-seven, who did not go to the Mission, but was dealt with at "Continuation" Services for very bad eye trouble, has almost complete cure. (See No. 13.)

(7) European, deaf. "I have not heard your voice for years ; now I can hear, and your voice is still the same."

(8) European. Paralysed right arm, has free use of it now.

(9) European girl of nine, cured of deafness.

(10) European boy of twelve, deaf ; cured.

(11) European, headaches and nerves ; almost completely free ever since Mission. (November 30th report.)

(12) European, sixty; asthma and rheumatism. No trouble since Mission; staying at seaside for holiday and test of cure.

(13) Coloured man, thirty-seven (see No. 6). Further report: He has been able to leave the town alone and go to work on a farm; recovered from his blindness.

(14) Native man, sixty-six, blind; walked from far in the district for treatment. He can now see light and see his hands when held in front of his eyes.

(15) European, forty, arthritis; able to walk about town easily without sticks.

(16) European, eighty-three; paralysis. Great change and improvement, and brighter outlook on life.

(17) European, four. Ear trouble; one ear completely recovered, and other better, since Mission.

(18) European. "I am feeling better and can take a few steps with help. I have not walked for seven years."

(19) Coloured man of sixty-two, treated for blindness, is able to see enough to get about by himself.

A professor at one of the South African training colleges writes:—

August 8, 1922

DEAR MR. HICKSON,

I must write a few lines of thanks, although I cannot hope to put into words the sense of gratitude which fills me.

You have made me realize, as I never realized before, the living Presence of Christ in this suffering world. You have brought me back to the fundamental realities of religion, and rescued me from the intellectual web in which I had entangled myself (with much admiration for my own ingenuity). I know the work you are doing for the Glory of God, and I would regard it as the greatest joy I could know on earth if I too were able to do something like it.

I know now that Prayer has to grow, and that we must make ability to pray the chief end of our lives, and I know that I am, as yet, a very poor hand at it. I would like to ask you to remember me, and to pray that my faith may be strengthened, and that I may, in some small way, be enabled to strengthen the faith of others.

I shall never forget your Mission here, and my thoughts and prayers are with you in your work throughout South Africa.

I am very grateful to the archbishop, bishops and clergy, and to the people themselves, for the way in which they

received my Mission and Message. It was a very wonderful time, and God was with us throughout. Many were healed in their bodies, and from all quarters one hears that great spiritual uplift was received. The Holy Spirit was working mightily in our hearts, and please God, He has drawn us closer to each other and nearer to our Master.

CHAPTER VIII

THE CHRISTIAN HEALING MISSION IN AUSTRALIA AND TASMANIA

IN this chapter I must try to give some account of the Mission in Australia and Tasmania. It is not possible, however, to do more than skim the ground, for to write a full history of these important Missions would take volumes.

On my arrival in Melbourne I met the Archbishop and clergy, and found that the organization was well in hand, and a strong local committee of clergy, doctors, and laymen had been formed to deal with every detail for the smooth working of the Mission—the Rev. George Green, to whom much credit is due, acting as local secretary.

A complete itinerary covering the whole of Australia and Tasmania had also been arranged by the Central Committee, which had been formed by the General Synod to prepare for my coming.

The Committee consisted of the Bishops of Goulburn, New South Wales ; Gippsland, Victoria ; and Willochra, South Australia ; together with prominent clergy and laymen—the Bishop of Goulburn acting as secretary.

This Central Committee had already done splendid service in preparing the way, by the publication of special healing literature, and articles published in magazines and daily papers, and also by sermons and addresses throughout the Commonwealth.

Much credit is due to this Committee, especially to the Bishops of Goulburn and Willochra, for the whole-hearted

way in which all threw themselves into the work. Obviously it was no easy task for the Committee to apportion the six months of my time to the various dioceses, and decide upon the best centres in each State where Missions should be held—more especially so when one considers the ground which had to be covered in travelling from place to place; it was more than ten thousand miles. The arrangements involved a vast amount of correspondence as well as good judgment; and the working out of the details as to railway, coach, and sea travelling, the fixing up connexions to fit in with the running of trains, boats, etc., so as to ensure my being able to keep the various appointments on my itinerary, was an exceedingly difficult task. I am happy to say that not a single hitch occurred, and by keeping strictly to the lines laid down, I was up to time for every engagement.

Not only had this general itinerary to be arranged, but in each centre the problem had to be worked out in detail, and they had not only to provide for the local sick people, but for the sufferers who would be coming in from country places for hundreds of miles around. Special express trains were run, and accommodation had to be found for them in hotels and private homes.

Then care had to be taken to see that more cards of admission were not issued than the various churches could seat. Each case had also to be looked into carefully by the local clergy of all denominations, and their spiritual preparation attended to by their own priest or minister, and preparation services were held, usually twice a week, in the various churches, for months before the date of the Mission.

Arrangements had also to be made for the special Healing Services in hospitals, asylums, infirmaries, prisons, etc., and individual preparation of the bedridden cases who were to be visited in their homes.

All this work had to be done in *preparation* for the Healing Missions—as well as providing for the proper organization in handling the crowds of sufferers on the

actual days of the Mission itself, and for this an efficient and adequate staff had to be got together and instructed in the various duties.

In most of the large towns about one hundred and fifty helpers were necessary, including clergy, doctors, nurses, stewards, intercessors, ambulance men, and ladies to take charge of the rest and refreshment rooms.

In some places as many as fifty or sixty private motor-cars were lent to meet the trains and convey the patients to the cathedrals or churches, to collect them from hospitals and their homes, and to take them back again after the service. And a hundred and one other little duties had to be performed. All this had to be run on a carefully worked-out system based on past experience.

I am happy to place on record my sincere thanks and appreciation of the splendid spirit in which the clergy, doctors, and laity came forward to help and support the work in every way. Nothing was a trouble to them, but they counted it rather a joy and privilege to take part in such a work, and it was hard work, too, for us all.

The spiritual preparation and organization at each centre throughout the whole of this tour was excellent, and consequently everything from beginning to end ran like an oiled piece of machinery, and this efficient organization helped considerably the spiritual ministry at these services.

There was no fuss, no talking, no confusion, no excitement, everything went on in a quiet spirit of reverence and prayer, and, as many have said, the atmosphere was like that of a Communion Service. At times as many as 1,000 to 1,500 sick people were ministered to between the hours of 10 a.m. and 1.30 p.m. in that wonderful silence, broken only by the tones of the organ, when softly the tunes of beautiful and well-known hymns were played.

The Bishop of Goulburn went on before me to New Zealand and gave the organizers there the benefit of his experience in Australia, which they found invaluable.

THE MISSION IN TASMANIA

I left Melbourne for Tasmania on February 12, 1923, and arrived at Launceston next morning, and was met by the Rev. E. G. Muschamp, who was acting as organizing secretary for the Mission in that city.

The Bishop had come up to Launceston from Hobart in order to be present and to assist at the Healing Services.

The Mission was held in St. John's, one of the oldest churches in Tasmania, and lasted two days. Everything worked splendidly, and much physical and spiritual help was given to the many sufferers.

From Launceston we motored to Hobart—a distance of 120 miles, and had a very delightful run through the orchard country and the hills.

At Hobart there was much enthusiasm, and at the weekly preparation services, which had been held in the cathedral, it had been impossible to admit all who desired to take part in them, and other centres had had to be opened. The Mission here extended over three days, and was greatly blessed. Large numbers of people testified to the great spiritual uplift the Mission had been to them, and very many cures were reported.

During the Hobart Mission I visited many people in their homes, also the Deaf, Dumb and Blind Institution, the Consumptive and General Hospitals, and the Infirmary.

At 8 o'clock on the morning of February 22nd we left Hobart by train for Launceston, where we caught the boat the same afternoon, arriving in Melbourne at breakfast-time on the 23rd.

Altogether we had a very happy Mission in Tasmania, and I am very grateful to the Bishop and his clergy, and all the other workers, for all they did for the Mission.

The following is a portion of an official report of the Mission at Launceston:—

What is of interest now, and in the future, is what may be called the external success of the visit of Mr. Hickson. All who have attended seem to be agreed in their verdict that it

was first and foremost a unique experience spiritually. Everybody was the happier for their attendance at the services.

Heaps of testimonies were volunteered. One heard such things as: "Yesterday I was stone-deaf; to-day I have heard my baby's voice." "To-day I got up for the first time for years free from pain." "I felt the healing go right to the diseased part, and now I am confident that I am whole, and that the operation I feared will not be needed, and with it all I am so gloriously happy." A dumb man has begun to speak; a cripple walks upstairs after years of helplessness; and, to quote the higher purpose of the Missioner, the remark of one is the experience of many—"I have found Christ to-day."

Speaking of the Healing Mission in Hobart and Launceston, the Bishop of Tasmania said:—

This is an event so unique, so rich and wonderful in its experience, and so challenging in its appeal to the Church, that it demands special emphasis. It is, perhaps, no exaggeration to say that few events, if any, in our diocesan history have awakened such general interest as the Mission of Divine Healing.

Of the results of the Mission it is difficult to generalize. For it was essentially a spiritual enterprise, touching not only our physical, but spiritual infirmities. And great as the testimony is to physical blessings received in recovery from sickness, or in partial recovery from suffering of long years' standing, the spiritual work is of far more importance, and its results and blessings in that respect are of greater value and more to be prized.

It was an evidence of the earnest nature of the preparation that the Mission was attended with no sensationalism and no emotional excitement. There was a quietness and devotional orderliness about the services, together with a subduing overruling sense of the Presence of God such as we can never forget.

Among the results of the Mission, apart from the many who have been wonderfully blessed in body and spirit, perhaps the greatest has been the quickening of the Church's sense of vocation. It has given us a fuller understanding of Christ's purpose for the Church, and of the meaning of our own membership. It has quickened our desire, given new inspiration, brought new hope, new vision, deeper sympathy with suffering and a clearer realization also of our resources in Christ, and with it all a determination to go forward with

renewed concentration of purpose to all the work which lies before us.

A new chapter begins with the continuance and extension of a work which we have been forgetting or failing to do through the poverty of our faith. We are now committed to a venture which is only beginning. Owing to the great attention and public notice drawn to the Mission by the Press and other means, the world knows that the Church has made great claims in the Name of Christ. Any slackening on our part, any falling away—and the devil's activities are very marked when men's hearts and thoughts are being turned to God—will be disastrous to us, and dishonourable to Christ. Any failure or partial failure will be ours, not His. The real persevering work begins now, and is a challenge to our belief in the power of incessant and intercessory prayer.

Let no cowardice, or shyness, or reserve, or hesitation through want of experience, prevent you from giving your help.

Practical suggestions and directions for the formation of Prayer Circles have been forwarded to the clergy, and also published in the *Church News*. We shall have the opportunity in conference during Synod to become more acquainted with the plans and methods to be adopted for the development of this great work.

I believe that of all the past years' experiences the Spiritual Healing Mission has exercised the most profound influence upon the spiritual life of the diocese; and that clergy and people will be quickened to a new sense of the real, living, personal Christ working in His Church, and in our individual lives.

I then returned to Victoria and held the next Mission in Ballarat, a large mining and industrial town about seventy-five miles from Melbourne. Here, too, there had been much spiritual preparation, and the organization was good. The Healing Services were held in Christ Church Pro-Cathedral. Some of those who attended this Mission had come very long distances, and at least one had come from Adelaide—a distance of about 410 miles. Almost every train that arrived at Ballarat from the outlying parts of that diocese carried clergymen with some of their people coming to the Mission, and we were very pleased to hear that many had received help.

The Bishop of Ballarat writes of the Mission as follows :—

April 14, 1923

DEAR MR. HICKSON,

I have purposely allowed some little time to elapse before writing to you. Together with those who took part in it, I look back upon the Mission of Healing, which you held here toward the end of February, with feelings of great thankfulness to God for the blessings He vouchsafed to us all in connexion with it.

The spiritual uplift for which the Mission is responsible is one of the most noticeable features connected with it. The quiet and reverence of the services in the cathedral, and your addresses, so simple but forceful, will long be remembered.

The service of thanksgiving, at which testimonies were read from sick persons who had received the blessing of healing, was held a week after you left. The cathedral was crowded, and the service was indeed one of thanksgiving. We are all conscious of the great mercy and loving-kindness of God which were manifested through the Mission.

This diocese, as perhaps you know, is about half the size of Great Britain, but in spite of distances sick people travelled from all parts to attend the Mission.

We intend to do our part to continue the work on the lines you laid down.

May God use you and bless you abundantly in this good work to which He has called you.

Yours very truly,
(Signed) M. H. BALLARAT

Our next centre was Geelong, which lies on the shores of Corio Bay, about forty-five miles from Melbourne, and where we had a very happy two days' Mission at St. Paul's Church, and visited many bedridden cases.

The Rev. W. Edgar Wood, the Rector of St. Paul's, wrote a very full report of the Mission in Geelong, of which the following are extracts :—

The splendid way in which our clergy, with their respective people, combined heartily as an organized whole, and the great sympathy and assistance given by nearly all the Free Church ministers and their people, made one feel that the Spirit of Christ was abroad in Geelong.

Close on a thousand patients presented themselves on the two days—the halt, the maimed, and the blind, the deaf, the paralysed, and the dumb. In the Parish Hall adjoining, the

very urgent cases, including mental and epileptic, were treated first. Then the Missioner entered the church and the service began.

After a hymn had been sung, and the intercessory prayers read by the Vicar, Mr. Hickson gave an address. Oh! how his words went to our hearts. From the moment he began we forgot his personality, and thought only of the Presence of the Living Christ amongst us to heal and to bless. His simple but powerful words created an atmosphere of wondrous spirituality. Then the laying on of hands began.

The results of the Mission have already been wonderful. There is a good list of persons already rejoicing in bodily healing—some of them have made miraculous recoveries from blindness, deafness, paralysis, and other infirmities. Many more are progressing every day, and feel confident they will soon be healed. All have received a spiritual blessing, and every parish is feeling a deep spiritual uplift.

The united thanksgiving service on Wednesday evening in St. Paul's will never be forgotten by those privileged to be present. Quite half an hour before the service commenced the church was full. Every corner was packed, and the chancel crowded by a massed choir of one hundred. There were seven hundred and fifty people in the church, three hundred and fifty in the parish hall, and many more had to be turned away. Canon Wheeler conducted the service, the Rev. Edgar Wood gave the address, and read nearly two hundred testimonies, and the Rev. J. W. Oates read the lesson. The Rev. E. Schweiger and the Rev. F. H. Peake conducted the overflow service in the parish hall.

What an atmosphere of spiritual joy there was. The way in which the choir and the congregation sang "Crown Him Lord of all" was a revelation, and the solemn *Te Deum* at the end was a magnificent chorus of exultant harmony.

That we may not lose the inspiration of the Mission already intercessory circles are being formed in the various parishes, and the sick in each district will be prayed for every day by each member of the local circle. A correspondent for each circle has been appointed.

After Geelong came the big effort in Melbourne, which is the second largest city in the Commonwealth and the capital of Victoria. The Mission was held in St. Paul's Cathedral which accommodates about 1,700 people.

His Grace the Archbishop was present, and at the first service formally commissioned me to hold Healing Services

in the Province of Victoria and more especially in his Diocese of Melbourne.

The ceremony was very impressive, and took place after my address from the pulpit, when the Dean came forward and conducted me to the altar rail, and formally announced my name to His Grace, who, standing with his back to the High Altar, gave me his Commission and Episcopal Blessing in the words on the following page, which he read out in a loud voice before the vast congregation and dignitaries of our own Church and ministers of other congregations present.

The cathedral was packed on each of the four days, and thousands had to be refused cards of admission, but on the fifth day of the Mission the service was held in the Exhibition building, and about five thousand attended, more than half of that number being patients.

His Grace the Archbishop was present at all these services, and took part in giving the Church's blessing to the sufferers, individually, after I had ministered to them for healing.

Many wonderful cures were reported after this Mission, and at their thanksgiving service, which was held in St. Paul's Cathedral, so many wished to come to give thanks for spiritual and physical blessings received that the service had to be divided into two sections, one in the morning and one in the evening, when long lists of testimonies as to help received were read.

The Archbishop has since issued an authorization to his clergy to carry on the work begun at the Mission.

The following is a pastoral letter written by the Archbishop of Melbourne after the Mission :—

MY DEAR FRIENDS,

I desire to write this month a few suggestions, more especially to the clergy, as we look back over the wonderful way in which God has blessed us in the Mission, and look forward to our attitude and action in the future. Let me begin by saying what a privilege of service it has been to minister to Christ's suffering folk, what faith it has kindled and justified to know what God has wrought, what hope

HARRINGTON CLARE BY DIVINE PROVIDENCE ARCHBISHOP
OF MELBOURNE TO OUR BELOVED IN CHRIST

JAMES MOORE HICKSON

Greeting

In the Name of God the Father, tender and all-
loving,

In the name of God the Son, Saviour of the soul and
Healer of the body,

In the Name of God the Holy Spirit, Lord and Giver
of Life,

AND by Virtue of the Authority committed to us as
Metropolitan of Victoria, We now commission you for this
Mission of Christian Healing in the Province of Victoria,
and more especially in this Our Diocese of Melbourne.

The Lord bless thee and use thee,

The Lord make His face shine upon thee, and give
thee His peace and His power this day and for
evermore.

(Signed) HARRINGTON C. MELBOURNE

Given under our hand and seal
this 8th day of March A.D. 1923
and in the second year of our
consecration.

NOTE—A similar Commission was given to me by the
archbishops and bishops of every diocese throughout Australia
and New Zealand before I began to minister to the sick by
the laying on of hands in the Name of Jesus Christ.

arises in our hearts as we go forward in the path of Christ, what love it develops in the hearts of those who find themselves united by so great a fellowship, even when differing in other matters, what simplicity of living upon Gospel lines, what vision of Christ Himself in fuller measure it has opened up before our eyes. Let me offer a few words of counsel and warning.

1. Don't mind criticism. If it is untrue, disregard it; if it is unfair, keep from irritation; if it is ignorant, smile; if it is justified, learn from it. The world has been crying for years, "Show us your faith by your works." And it is understandably annoyed to be taken at its words. This is certainly part of Christ's Cross. There are some earnest folk not yet convinced. They have a right to their opinion. But there is no need to alter yours.

2. Follow up the cases you know of. Let us know the details for reference. They are evidence. Minister to those not fully restored with patience and prayer. Persevere quietly with hard cases. Remember such a bountiful gift of God demands holiness of life. Our gratitude is to be by life as well as lip in every case. Serious lapse may well follow careless acceptance of Divine grace.

3. If any sufferers feel they are too late, let them not mourn because Mr. Hickson has gone. Christ is still here.

4. Organize the following-up in this way. Invite names (a) of sick who desire to be prayed for; (b) of intercessors who are willing to be diligent in prayer. Let these pray apart. Let them meet weekly in stated groups of not more than six. Let all the groups meet unitedly once a month in church. Let a secretary for all the groups keep a register of names of patients to be prayed for. Supply groups with Christian names only, and a brief indication of the malady. At the monthly meeting those who desire to be treated may receive the laying on of hands with the prayers of the Church through the incumbent. I give full authority for this herewith. It is my intention to consult the other bishops of this province with a view to establishing a regular use of the oil for unction on the lines of St. James v. But no action must be taken in this matter until I give instructions, or without reference to me. We must guard against any appearance of merely magical rites, and life must go hand in hand with order. Nothing should be attempted without regular earnest prayer. Laziness in so serious a matter would be fatal. Intercessors must be worthy of the name or withdraw. *Laborare est orare* may mean "praying is hard work," as well as "work is prayer."

5. Always co-operate with the physician or surgeon. This is no displacement of means, but extension of methods. Even if a doctor seems incredulous, still never antagonize him. Keep firm, however, on the grounds of Gospel faith and principle.

6. Let no self-trust, self-advertisement, or self-importance mar your solemn privilege.

7. Be reticent as well as bold. Don't boast about your cases. Don't be argumentative. Tell facts, where you have permission. We have no secrets to hide, only privacies to guard.

8. Do not allow yourself to be side-tracked. "Then cometh the Devil" is Christ's description of the consequence of a Mission. Healing is a work of the Church. But it is not its whole work. Preaching, visiting, teaching, studying, organizing, are as important as ever. So whether there come a laughing devil or a sneering, an insinuating or an incredulous, a foaming or a polite, the most dangerous of all is the fanatical, for he turns a virtue into a vice.

Meanwhile, my dear brothers, let us rejoice in the Lord always, and run with patience the race set before us, looking to Jesus the Pioneer and the Perfecter of each work of faith. God bless you all, and give you a happy Easter and a reverent Passiontide.

Your affectionate Father-in-God,
HARRINGTON C. MELBOURNE

On March 17th we left Melbourne for Sale, at which town the Gippsland Mission was held. Gippsland is a large agricultural district in South-western Victoria, extending over an area of about twenty thousand square miles, so that many of the patients had to make long journeys in order to attend the Mission.

Here the feeling of sympathy between the Church of England and the Free Churches was very marked. On the Sunday morning preceding the Mission, the Bishop of Gippsland and the Sale Presbyterian minister exchanged pulpits, and in order that all could unite in a final service of preparation at the cathedral, the Presbyterian and Methodist Churches held no evening service that Sunday. The result was a very crowded cathedral, with people standing all down the aisles, and as many as could manage to get in stood in the porch. The Bishop preached a very

fine sermon, and the ministers of the Presbyterian and Methodist Churches each took part in the service, and I gave an address of preparation.

The Mission was held in St. Paul's Cathedral Church on March 19th, 20th, 22nd, 23rd, and 24th, and the Bishop was assisted by his own clergy and some of the Free Church ministers in giving the blessing after the laying on of hands.

We heard of a number of cures at Sale, particularly among the aborigines who had come from the Government Blacks Station on Lake Tyers. One old aborigine was very excited over his cure from paralysis. I visited quite a number of private cases during this Mission.

On Thursday, April 12th, the Synod of the Diocese of Gippsland met, and in the course of his address to the Synod, the Bishop referred at length to the Mission of Christian Healing recently held in Sale. The following paragraphs are extracted from a report of the Bishop's address sent us by Canon Haultain:—

The Spirit of Unity.—At the commencement of the Mission, and throughout its course, a manifestation of Christian unity was given that I confess I had hardly dared to hope for. Although a number of our Roman Catholic friends cheered us by coming to the Mission of Healing, we had decided previously that it would be of no practical use to invite that Church, as a body, to participate with us in the blessing.

But all the other Churches in Gippsland, save one, threw themselves, at my invitation, heart and soul into the effort. They shared the good thing with us on equal terms. And in Sale on Sunday night, March 18th, the eve of the Mission, after an exchange of pulpits had taken place that same morning, the other churches closed, and poured their congregations into the cathedral for a united service. Possibly the most unique, and certainly the most catholic service that has ever been held in Gippsland followed. For the time of the Mission of Healing reunion was an accomplished fact.

The Missioner, as a man, challenged attention from the first. Not only was he himself, with his robust and healthy physique, in spite of his arduous labour, a living testimony to the truth of his message, but his estate as an unpretentious layman, his humility in jealously declaring time and time again that no

virtue went forth from him, but only from the same blessed Jesus Who heals to-day as in old time; his practical and common-sense methods, which completely ruled out all possibility of unhealthy emotionalism, his daring preaching of the fact and the devilish result of sin, and his daring trust in quietly waiting for and expecting the same Lord Jesus to own his testimony by signs following—these were the impressions of the man himself that claimed and held our attention, and these were the methods that taught us most precious lessons indeed.

This straight-thinking, plain-spoken layman has challenged the whole Church. And I venture to prophesy that the Church will find it impossible not to accept the challenge.

The Services.—Jesus was there. His holy Presence was felt by all. The presence of both Missioner and clergy alike was forgotten, and only the presence of Jesus was remembered.

The Results.—The results were there beyond all doubt and all possibility of denial. The first result was the realization of the Living Presence of the Person of Jesus, "the same yesterday, to-day, and for ever." And the second result was the healing of sin-sick souls. That always came first. Before emancipation of bodily ills was seen, the process of soul-healing was solemnly evident. Even if at first bodily suffering was not alleviated, there was no disappointment. The uplift of soul was so satisfying. The third result was the healing of the body. No one who was there can deny that. At times this healing was manifested in almost alarming suddenness, but more often its commencement was plainly experienced, and since the Mission, as I myself can testify, it has been steadily going on in numbers of cases.

The Responsibility.—And now the responsibility of carrying on remains with us. There are two alternatives before us—either we can go on as before, as if the Mission had never been held, or we can boldly step into the future determined in the strength of God to obey the command which Our Lord gave to His Church, viz. "Heal the sick." The second alternative, that of going forward in the strength of Christ, is really the only programme for us. On Monday next the clergy are coming into conference with me that we may decide together upon the nature of this new call of God in Gippsland, and the steps which it will be our duty to take.

I next visited Bendigo, an old mining town about one hundred miles from Melbourne, and held a three days' Mission in St. Paul's Cathedral, and we have since heard

that very many people have testified to receiving both spiritual and physical help. I visited the Benevolent Asylum and many bedridden cases.

Bendigo was the last of the Victorian centres where Missions were arranged, and altogether they were very happy and greatly blessed, and we have much to be thankful for.

In each diocese the bishops took part in the services, and, together with the rest of the clergy, they were a tremendous help to me and an inspiration to their people.

The Bishop of Bendigo writes :—

MY DEAR MR. HICKSON,

Just a brief line to thank you very, very warmly for your most valued services and help this past week. In all directions there are evidences of blessing. Even as I write, the telephone rings and a case is recorded of a right arm, paralysed and useless for seventeen years, the use of which is now recovered, and the woman herself, who has been bedridden for many years, can now sit up in bed. This was a case you went to. But even more is the spiritual blessing shown.

I will send you a report after the thanksgiving service ; this is just to assure you of our deep gratitude, feeling as we do that our words are totally inadequate to express all we feel.

Yours sincerely,

DONALD,
Bishop of Bendigo

I then left Victoria for Goulburn, where the first of the New South Wales Missions was held, and where we were met by the Bishop and Archdeacon Ward.

The Mission was held on April 10th, 11th, and 12th, in St. Saviour's Cathedral. People had come from all corners of this diocese to receive the laying on of hands.

Everything went off very well, and there was much evidence of help received.

The Bishop of Goulburn had worked very hard in organizing the Mission in his diocese, and is acting as secretary to the movement throughout Australia. He has

been splendid and unsparing in the time and thought he has devoted to the work.

During the Mission I visited several people in their homes, also the Mental Home, where we held a beautiful little service with some of the patients and the doctor and nurses.

On page 171 is the wording of the prayer, Commission, and Benediction used by his lordship the Bishop when commissioning me at the first service in the cathedral.

The journey from Goulburn to Grafton was very pleasant, and, in marked contrast to the southern part of the State, there were green fields on all sides.

Grafton is a very pretty town, situated on the Clarence, which is said to be the best river in Australia. The town is fifty miles from the mouth of the river, which is navigable over all that distance.

On the evening before the Mission, I addressed a very large congregation at the cathedral, and was pleased for the opportunity of helping in the preparation of the people who had come from very remote parts of the diocese to attend the Mission.

The Healing Services were held in Christ Church Cathedral on April 16th, 17th and 18th. Very many received instantaneous cures, and one little girl in particular attracted a great deal of attention in her great joy at finding she could walk when she came out of the cathedral—a thing she had not been able to do before attending the Mission.

I visited several bedridden cases, and others who were not able to come to the cathedral, among whom was a woman who was stricken with palsy. I have been delighted to hear since, that when the Minister called on her the next week, to his great joy she opened the door to him, and seemed quite well.

The following is from the pen of one of the clergy who was present at the services :—

The services on Sunday were tremendous in their uplift. The Missioner gave to that great gathering the old, old story

CHRISTIAN HEALING MISSION

BLESSING OF THE MISSIONER

I. PRAYER

O LORD JESUS CHRIST, Who didst charge Thy Church to carry on Thy saving work, not by preaching of the Gospel alone, but also by the healing of the sick, bless all whom Thou hast called to be fellow labourers with Thee in this ministry, and in particular Thy servant, James Moore Hickson. Grant him health of body and soul ; give him grace to exercise his ministry in entire dependence upon Thee, under Thy sanction, and for Thy glory ; Who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

2. COMMISSION

I, LEWIS BOSTOCK, by Divine Providence Bishop of Goulburn, believing that the Lord has called thee to use a gift of healing to the glory of God, and has blessed thy work and confirmed the word with signs following, do solemnly authorize thee to speak in the congregation and to lay hands with prayer upon the sick as part of thy Ministry of Healing in this Cathedral Church of our most Holy Saviour, and in this Diocese of Goulburn, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

3. BENEDICTION

James Moore Hickson, in the faith of Jesus Christ and in the power of the Spirit, and to the glory of God, I bid thee minister here to the sick and suffering members of the Body of Christ.

May the blessing of God Almighty, Father, Son and Holy Spirit, rest upon thee and upon all thy work done in His Name. The Lord give thee courage, wisdom, patience, strength, and love to do His Will now and always. Amen.

of the Love of God in Christ, with a personal confidence that was impossible to resist.

As I stood for a moment at the western door of Christ Church Cathedral, I saw, as it seemed to me, the Church of the Living God in operation upon earth. There before me were the various regiments for a brief while under the Supreme Command, seeking to save that which was lost, the souls, the minds, the bodies of men, women and children whom Satan had bound and was striving to hold. There, in the central aisle, officers of the Salvation Army moved, reverent as nuns, together with priests of the Church in cassocks, and ministers of the Free Churches giving lowly services as ushers. There, in the chancel, were the trained nursing sisters in their angelic white, with quick, quiet gentleness, born of long practice, tending the very sick in body. There were strong-bodied men, touched to tears, lifting and moving the distorted and crippled bodies of their fellows, with the gentleness of women. There were the regulars of the army of the faithful, on bended knee, calling forth power from above. There, at the high altar, kneeled the assistant priests, while in and out among the broken lines moved the Bishop, with the Missioner whom he had set apart for the work, touching the sick, and holding up a broken world for the Saviour to heal.

We then left for Armidale, where the Bishop met us at the railway station. On the Sunday afternoon I spoke in the Town Hall to a very large congregation, composed chiefly of those who had brought friends or relatives into Armidale for the Mission, and who, owing to the smallness of the cathedral, had not been able to attend the Healing Services in St. Peter's Cathedral.

Very many testified to physical benefit after the Mission, including a number who suffered with paralysis and rheumatism. One little boy of three, whose right arm had been paralysed since birth, and who had been taken to many specialists, found that he could move his arm after he had been ministered to. His mother was almost overcome with joy.

A lad who hobbled into the cathedral on crutches, discarded them at the altar rail and walked out unaided.

These are typical cases, and very many of the afflicted testified to having received both physical and spiritual help.

On the day I left Armidale I addressed the clergy and workers regarding the carrying on of the work. They were all very enthusiastic and sympathetic.

I ministered to several bedridden people, and visited two stations in outlying districts.

The report of the Armidale Mission which follows was written by one of the clergy :—

Our Armidale Christian Healing Mission is just over, and it is hard to collect facts and impressions and to put them into concrete shape. Perhaps no religious movement has ever stirred us in our town or revolutionized men's attitude to Christianity as this Mission has done. There has been a revival, not only in the Church, but in the street. Religion had been more dead than the Guyra ghost, and there was less chance of it coming to life again. And then Mr. Hickson arrived, and Mr. Hickson brought Jesus Christ. Now Jesus Christ is alive in Armidale.

Of course we had heard of Mr. Hickson. He was popularly and quite wrongly known as the faith healer. Professor Macintyre and his friends wrote long articles against him in the *Sydney Morning Herald* to prove him quite unsound. Some folk said that he could cure. Others said that he could not. The *Bulletin* cartooned him with Billy Hughes. Our curiosity was a bit excited. Many families had invalids who meant to attend his services. Doctors were ironical. The knowing ones smiled incredulously. Brothers and sisters chaffed the patients who meant to try their chance, and half in charity, and half in mockery, told them that "they must believe and all that sort of thing," but in their hearts they never dreamt that aught else but disillusionment could come of it. It was mental healing, auto-suggestion, or some other new-fangled cure which Coué or somebody else was practising in America.

Nevertheless, the preparation services began to grow. Every week they got more crowded. Prayer focused into a reality. Jesus Christ was not far off, as we thought He was.

So things went on. Groups of workers got busy making preparation for the sick. Cripples were coming from far and wide to meet the Missioner. Men and women who had friends in Africa or Melbourne had heard what Mr. Hickson had achieved there.

Reports of the joy and peace and healing which followed the Mission in other parts reached New England, and the enthusiasm became contagious. Bedrooms were booked

everywhere. Canon Riley was besieged by a constant stream of visitors, each and all clamouring for tickets and accommodation. Even at the preliminary services our little cathedral was thronged with a multitude which it had never seen before. Hardened old sceptics who never darkened a church door, were seated next some invalid son or daughter, whom they shepherded tenderly, while they sang the old hymns which they had never sung since their boyhood. Bath-chairs were pushed silently into the transepts with their white-faced occupants. The poor trooped in by flocks. There was no longer talk that the cathedral was a church for the rich. The sole passport for admission was the mark of suffering, and the distinctions of caste vanished. Faces in expectation turned to the preacher and fastened upon his words, eager to learn anything that might help them to understand. They were children again at Sunday school. They had quite forgotten about Jesus Christ. All heads were bowed in prayer. The Healing Christ was coming to Armidale. It was a remarkable sight.

Of course, we all thought that Mr. Hickson would be like some pale-faced ascetic parson, who, by some mistake, had discarded a choker and a white tie. Imagine our surprise when he appeared as a big burly man with a grey Homburg hat. Somebody said he was a business manager come to superintend the electric-light works. They were not far wrong, because he was a manager, and he had his own electric supply. He was tired, yes, for Grafton would tire anybody, and he had been at work for four and a half years, and he had still Sydney and another year's work in front of him. Armidale was only a holiday. He gathered up his luggage, and we consigned him to his hotel.

The Town Hall was crowded on Sunday afternoon to hear him speak. No man had ever preached Christ with a more genuine flame of conviction or disclosed with more convincing frankness the source of his dynamic power. Unmistakably he had access to an Invisible Presence from Whom he derived his influence. His secret was his own, and it remained unrevealed, but like St. Paul—and his audience were aware of it—"he had seen the Lord Jesus and he was not disobedient to the heavenly vision." He told the story of some Hindus whom he had healed saying: "Mr. Hickson is all right, but it is not he who cures, it is the other man who walks beside him." There was no other solution. He was an ambassador on His Master's errand, and in the Town Hall he made us feel how Christ hated sickness and sin, and how every disciple must share Christ's burning intensity to banish disease and

destroy the works of the devil. The Christ power was with him, and whether his lips spoke or his hands were placed on your head, you were conscious of the double personality. The crowds that came moved away from the Town Hall convinced as they had never been that Jesus Christ lived, and that His hands were still outstretched to bless and heal.

There is no need to describe again the Healing Services, accounts of which have already appeared in so many periodicals. Those which we appreciated most were the least crowded, where silent prayer was more devout, and the Missioner was unhampered and unharassed, and had time to speak at leisure, and a quiet few minutes to devote to each patient. In the smaller services the Missioner was wonderful. He got home every time. No one can ever forget the power and reality of his prayers, and patient after patient testified that as he prayed, the healing gift from his hands seemed to strike to the very roots of their disease, and if it did not cure at once brought manifest comfort and relief.

In several instances the healing was not effected until some hours after the service, although there were signs of amelioration.

Mr. Hickson fully admitted that there were constant cases of healing in which he was seriously thwarted and confronted by stubborn opposition. In certain forms of epilepsy and other maladies he was convinced that behind the disease were obsessions of demoniac powers and evil spirits which had to be exorcised before relief could be administered. This was particularly noticeable in mental cases and in those of epileptic deformity, when all his efforts had to be marshalled against the enemy. Children of this type would scream and struggle, while his hands were on them, and then, strange to say, as the prayer proceeded, the invisible opposition would slowly subside, and eventually be overcome. The prayer would conclude with the almost whispered command, "Go, in the Name of Jesus Christ," and the child, as if by a miracle, would be freed from its enthrallment, and the face, so cruelly distorted, would be relaxed from the unseen grip and smile again happily.

The Missioner certainly had a magic touch with children. His approach to them was never resented nor repelled, and the number of cures already reported proves the efficacy of his ministry. Indeed, whether among children or adults, the same evidence followed. As they rose from their knees, joy radiated everywhere, and even when cure was denied, belief in Christ and in the healing power of His Love was invariably strengthened. It was the happiest Mission. At the close

of each service Mr. Hickson invited both clergy and workers to the altar rails to receive at his hands what he described as a spiritual blessing. It was healing, too. None refused the invitation, and once more the gift came, we know, from the unseen Christ. We cannot say how we prized it and cherished it, for it blessed and it healed.

It is not possible yet to report all the cures or to gauge with accuracy the physical effect of the Mission. But already nearly a hundred cases of cure or of very decided improvement have been reported in Armidale. Tamworth, we are also told, has a good record to give. Only a few samples can be added to this account of the Mission. In Armidale, a well-known billiard attendant, who had been paralysed for five years, and was assisted up the steps of the cathedral, has recovered the full use of his limbs. Another Armidale patient who was completely lame has, since the Mission, been walking for hours up and down Falkner Street to display the triumph of his recovery. A child waved aloft his paralysed arm to the delight of his mother and a crowd of onlookers. A dumb child astonished her parent by exclaiming, "Mother, I believe in Mr. Hickson, don't you!" One who described himself as a hopeless invalid with nervous prostration, is completely cured. A bad cancer patient has obtained such relief that all pain has left her. Another lad who went up to the altar on crutches, abandoned them after the laying on of hands, and walked unaided out of church.

These are only a few of the many instances recorded in the newspapers, which, confessedly, are quite incomplete. But they are sufficient to demonstrate the value to Armidale of the Mission, and to prove that far beyond the physical healing is the profound conviction which it has restored and re-established in the efficacy of prayer and in the reality of Jesus Christ.

Our next Mission was at Newcastle, a very large mining and industrial centre on the coast of the north of Sydney. There had been much careful preparation here, and at one service a few days before the Mission they had about a thousand communicants. I addressed the congregation at the final preparation service, and again at the men's breakfast on Sunday, at which about two hundred of the leading business men of Newcastle were present. Dr. Bickersteth, a Canon of Canterbury, was also present, and delivered an interesting address.

Christ Church Cathedral, where the Mission was held, is a large building, and was taxed to its utmost capacity each day—over a thousand patients were ministered to at each service, very many of whom received instantaneous help.

The whole town of Newcastle seems to have been deeply stirred, and I feel sure that much good has been done.

In a letter I have since received from one of the clergy there he says :—

Newcastle is a much happier place than it was before the Mission. Please God it is also a better place. I have not yet heard of one disappointed person. My own patients greet me with happy smiles and tell me of the great things God has done for them.

We heard of many more who received physical blessing, including a young man of about eighteen, who found he could speak for the first time, and a man and a woman who were able to walk for the first time for many years.

I visited several bedridden people at Newcastle, and also ministered to some of the patients at the General Hospital and the Mental Home. One little child from the latter place had been reported cured by the doctor, and sent back to her home before I left Newcastle.

I talked to a very enthusiastic gathering of clergy regarding "follow-up" work before I left, and am delighted that they continued with the work at once.

It was quite impossible in the time at my disposal to minister to all those who desired it. The Bishop therefore decided that he would himself conduct another Healing Service on the day that I left Newcastle. I have heard since that it was a wonderful service in every way. More than eight hundred patients came forward to be ministered to, and many were conscious of immediate relief.

I cannot be too thankful that this service was held, and for the benefits which resulted from it. To go on with the work without delay is, I feel, just what the people need, if we are going to revive successfully the ministry of healing in the Church.

The Bishop of Newcastle wrote me as follows :—

BISHOPSCOURT, NEWCASTLE,
May 4, 1923

DEAR MR. HICKSON,

May I express to you the deep gratitude that we all feel for your visit to Newcastle. Putting aside the cures effected, though these are numerous and wonderful enough, the result has been a general quickening of Church life. Our Church people have had their faith and earnestness revived, and the outsider has been led to think seriously. The service yesterday was most satisfactory. More than eight hundred patients came, and the whole atmosphere was most reverent. As when you were here, instantaneous cures were effected, and doubtless others begun. I cannot be too thankful that we carried on the work, and the fact that we were able to act as a Church without your help and presence has made a deep impression on the city. May I add a lighter touch? Two days ago one of our people met a small newspaper boy delivering papers, and spoke of the Mission. The boy expressed himself thus: ". . . I thought the whole thing was a fake. I saw an old chap helped in with crutches and I said to myself, 'I'll mark that man and see how he comes out.' Well, he came out afterwards without his crutches, waving his arms about, and he took a spade and dug a hole in the ground. Now I'm satisfied."

Yours sincerely,
R. NEWCASTLE

I arrived at Bathurst on May 5th. The Bishop and some of the clergy met us and we were very delighted to hear of the wonderful evidence of blessing that had attended their services of preparation for the Mission. Several people who had obtained cards of admission to the Healing Service had been able to return their cards; as all signs of sickness had disappeared. Included in these was a very bad case of varicose veins.

Bathurst is the centre of a very large agricultural and pastoral district, and some of the patients travelled very long distances to come to the Mission. On Sunday I addressed the evening congregation at the cathedral, which was crowded, and, as very many more people were waiting outside, I afterwards addressed an overflow service in a marquee in the cathedral grounds.

The Mission was held in the cathedral. Several cases of sight restored were reported, and every one was overjoyed to hear that a man, who had come a long distance on a stretcher, was able to get up and walk about after having been ministered to in the cathedral.

Another old man, one of whose hands was quite useless, found he could move his hands and fingers quite freely after the laying on of hands.

During my stay in Bathurst I visited the District Hospital; the prison, and a number of people who were too ill to come to the cathedral.

In a letter which I received from the Bishop of Bathurst, he says :—

The volume of testimony of healing grows from day to day. After it was over, we realized what a wonderful Mission we had had. It would take months to complete all the evidence. The spiritual awakening is the greatest blessing of all. . . . Among the scores of cases I may mention one little girl for whom we have been praying, whose eyesight began to return to a sightless eye when she made her first Communion last Sunday.

The following is an extract from an article written by one of the clergy :—

. . . In Bathurst the weekly intercessory services were commenced in January. There were twelve people at the first service. In three weeks the attendance had mounted to three hundred, and during the last five weeks prior to the Mission the seating capacity of the cathedral was taxed to the utmost. These services alone were an inspiration and a joy, and brought home to one that faith is not yet dead. Every Thursday afternoon children's intercession services were held, and these, too, were very well attended. Throughout the diocese it was the same in a lesser way.

The other churches were at one with the Anglican in the earnestness with which preparation was made for the Mission, and patients belonging to all denominations were prepared for it. Throughout the Mission, and at the time of preparation, the other churches gave very valuable help, for such a great manifestation of God was not to one church alone, but to "the blessed company of all faithful people."

Realizing that there was something sacramental in the blessing for which they were preparing, very many desired to be confirmed before receiving the laying on of hands from Mr. Hickson, so the bishop held several Confirmation services. This desire revealed that it was on the spiritual side too that the blessing was sought.

The following extracts are from an article specially written by Dr. Long, Bishop of Bathurst :—

These notes are written from the point of view of one who is convinced that the power of God was working in the Mission, and are written for those who accept the Christian Faith that prayer is heard and answered, and that all things are possible with God.

My own acceptance of the claims for the revival of the healing ministry in the Church has slowly passed in a few years through the stages of resistance, doubt, and inquiry to frank and open recognition.

I had felt the full force of every objection that has been raised long before such were raised in our midst. Ultimately it was the cautious investigation over a period of years of the work and phenomena of Christian healing in all parts of the world that compelled me to revise and then recast my preconceptions and my misconceptions.

But it is necessary for one to work right through the whole period of preparation in order to comprehend a Healing Mission. It is essentially one of those experiences that must be approached from the inside in order to be understood and assessed.

* * * *

The first fact that impressed one was the manner in which people rose to the call for prayer.

Week by week our services of prayer in the Bathurst Cathedral grew, until the people crowded out the cathedral in every part. There were no "attractions." The service was of the simplest form. There were no "great addresses"; no "stirring music." The people just wanted to get on their knees and pray. A great deal of the praying was done in the silence of a great throng of a thousand people. It was almost incredible that so many people could keep such breathless silence.

* * * *

The next remarkable fact was the uprush of sympathy and tenderness in the whole community. The task of organizing

was immense, but the difficulty, even so, was to find tasks for the workers rather than workers for the tasks. People threw open their homes and took in freely the sick and impotent folk, and the same spirit of loving solicitude was manifested by almost all the keepers of hotels in Bathurst, to their great honour.

I have known Bathurst throughout some stirring times, but never before have I witnessed such an outpouring of love and sympathy, self-sacrifice, and service. I do not think our city was ever so deserving of honour as during the past week. Men and women were often on duty from six of one morning until three of the next morning, without yielding to fatigue or slackening in their sympathetic service.

* * * *

What of the results of the Mission ?

It is readily understandable that sympathetic people should fear a great and crushing disappointment to fall upon many who have had no immediate manifestation of healing. The fear was natural, but experience in every part of the world has proved that it is groundless. This was once again demonstrated in our experience. The sick receive an amazing spiritual uplift. One demonstration of this was given when a large party of them spontaneously broke into the singing of the *Doxology* upon their departure from Bathurst. Those who had not yet received evidence of physical healing sang it as joyfully and fervently as the others.

* * * *

What of physical healings ?

Numbers of our patients came from long distances, and the pressure of numbers was so great that they had to be got away by the first trains in order to make room for others. We were all much too busy to attempt to gather "results," even if we had desired to do so ; but even in these crowded moments scores of patients came to tell and reveal their healings.

I cite now but a few of such cases, and I write words of truth and soberness. After one has been through such great experiences, one cites cases with much reluctance.

But I have been asked to write of these things, and, perhaps, it should be done.

I have looked into the eyes that were badly crossed of the lad, and so weak in sight that he could hardly see by the aid of thick lenses. I have seen that boy two hours later with eyes perfectly straight, and discarding glasses. As someone asks him : " Can he see now ? " he breaks out

joyfully, "Oh, there's Mummy!" as he sees his mother coming to him across the cathedral lawn.

In two other cases I know of children's eyes becoming straight and normal.

I have seen a child that has not walked for eight years walk quite steadily along the cathedral path to its father and mother.

The last person upon whom we laid hands on Wednesday morning was blind in the left eye, and as she passed through the vestry the sight returned in full.

On Tuesday morning the first man upon whom we laid hands looked to be at the door of death. He was so weak the night before that it was impossible to take him to the private house to which he had been assigned. For years he had been bedridden. Two hours later he was dressed and walking about and doing physical exercises to show his recovered powers. He walked to the cathedral in the afternoon to return thanks.

Here is a woman of thirty years unable to walk, walking from car to the railway platform, and stepping strongly into the carriage.

Here is another woman of some thirty years, who, on the evidence of the Rector and relatives, has never spoken in her life. To her has come the full gift of language. It is incredible, perhaps, but it is true. A doubting friend rushed up and says, "Can you really speak?" and is transfixed with wonder upon receiving the amazing answer: "No not much."

Two, who were almost blind, were quietly reading the newspapers on the following day.

* * * *

A preliminary analysis of just a portion of the cases that have been reported and investigated is as follows:

Two totally blind persons have recovered sufficient sight to see their way about.

Fifteen who were almost blind have recovered normal sight, in the majority of cases, and the remainder are greatly improved.

Two dumb people speak well. Three others have the power to articulate. Four others with serious impediments in speech are practically normal.

Of twenty-six investigated cases of paralysis, partial paralysis, infantile paralysis, rheumatoid arthritis, and neuritis eighteen are apparently quite well, and the others are vastly improved. Many suffering from St. Vitus's dance, epilepsy

and mental disorders are reported as being free from their former distresses.

These instances are but a few of the many who passed rapidly away to distant homes hundreds of miles away.

Instances could be multiplied manifold, but it would be false to the spirit of the Mission if we did not close with the testimony that, far beyond all physical healings, is the wonderful quickening of spiritual perception, and the revival of a living faith in God and Jesus Christ which arises in and through the Healing Mission.

The next Mission was a very big one in Sydney, where we arrived on May 10th. The following night I addressed the congregation at the preparation service in St. Andrew's Cathedral, and afterwards had a talk with the workers regarding the organization and working of the Mission.

The Mission commenced on Monday, May 14th, and was held on five days in St. Andrew's Cathedral, and on one day at St. Thomas's Church, North Sydney, in order to facilitate things for those living on that side of the harbour. It proved to be a very wonderful and blessed time, and there was much evidence of spiritual and physical help received, and all were delighted at the great spiritual uplift that was so evident.

It was very gratifying to know that before we left Sydney several Healing Services had been arranged by the different clergy around Sydney, and I am sure that the work will go on with much keenness and sympathy.

His Grace the Archbishop, with the help of his clergy, arranged to hold Healing Services for those who were too late in their applications for admission to the services which I conducted.

A man wrote and told me that one of his legs had been three inches shorter than the other before attending the Mission, and that they are now both the same length.

Another young man, who had been deaf all his life, attended the Mission on May 14th, and wrote to tell me of the blessing he had received in the following way: "My birthday was on the 17th, and I had prayed that God's gift

to me on that date would be my hearing, and I was not disappointed." What a wonderful birthday gift!

Many others reported instantaneous help, including a little girl of four who had been born dumb, and was able to speak after coming out of church; and another little girl whose joy, together with that of her mother, was unbounded on finding that she was able to walk for the first time.

One afternoon we held a special service for deaf, dumb, and blind people, and on another we had a service for children. About three hundred were ministered to at the former, and about five hundred at the latter service.

During the afternoons of the Mission days I visited a number of people in their homes, and also several institutions, including three mental Homes, the State Infirmary, two Soldiers' Homes, and a large consumptive sanatorium.

The following extracts are from the *Church Standard*:—

Service at St. James's.—The Rector, the Rev. P. A. Micklem, read accounts from many who had received both physical and spiritual benefit. In his address he took for his text the passage from Acts viii. 8: "There was great joy in that city." Mr. Micklem said that the Mission had been a fresh discovery. They, too, had found that Christ was not only to be revered, but was a Presence in their midst delivering human nature from the bondage of corruption. Christ had come back to His own. He was strong and potent to lift disease from human shoulders, and He gave life and more abundant life.

The testimonies he had read were evidence of a spiritual experience none could deny. A new world was swimming into their ken, and they were just touching the outskirts of a power which had within it the secret of all things new.

One of the delights of the Mission had been to see how ministers of other denominations had used the opportunities offered to present patients at the services.

A unique feature was the presentation of an address to the Rev. H. N. Baker, the director, by the non-Anglican ministers taking part. It expressed their deep appreciation of being allowed to take part in the Mission.

The address is in the following terms:—

"DEAR MR. BAKER,—We, the undersigned, on behalf of the non-Anglican ministers of the northern suburbs, desire to express to you personally, and to all the clergy, our hearty

appreciation of the cordial and fraternal spirit shown during the unforgettable days of the Healing Mission held in your beautiful church.

It was a sacred joy to have fellowship with you in this ministry of mercy, and to receive the benediction of the Great Shepherd, who gently gathered our flocks into the green pasture of one fold, and guided us beside the still waters as one brotherhood.

The spirit of Lambeth inspired the appeal for co-operation, and the spirit of Pentecost translated it into consecrated action, for we 'were all with one accord in one place.'

We venture to believe and hope that the goodwill and *camaraderie* shown will not be merely a hallowed memory, but also a blessed inspiration, finding fervour and fuller expression in united service for healing of those distressed of soul, distraught of mind, and diseased of body; those sufferers who have waited wistfully through the years for blessing from ministries that might mingle 'at certain seasons,' and in one consecrated and concentrated manifestation move like the healing waters of Bethesda.

To this end we will welcome any renewal of an association that has been a benediction to us all, and has tended to heal the scars and wounds in His body, the Church."

His Grace the Archbishop of Sydney gave me his commission and blessing at the first Healing Service, and, following me as I ministered to the sick, he gave the Church's blessing.

Much credit is also due to the Rev. P. A. Micklem, who acted as secretary of the committee appointed to prepare for the Mission, and direct, with the help of the Rev. E. H. Lea, the organization and spiritual preparation of the sufferers. Under their splendid leadership, everything was carried through without a hitch, and the handling and working out of details of a Mission of such large proportions was a gigantic task.

I then travelled through the State of Queensland, and held three very happy Missions in Townsville Rockhampton, and Brisbane. I journeyed from Sydney to Brisbane by train, and spent a few days there before catching the steamer for Townsville in Northern Queensland. While in Brisbane, I was invited by the Archbishop to address the congregation at one of their preparation services in St. John's Cathedral.

It was a wonderful service. When I arrived at the cathedral, there was a very large crowd of people waiting outside the building, and the Archbishop suggested that I should say a few words to them, as they were all disappointed at not being able to gain admittance to the cathedral, where space was already taxed to its utmost capacity. This I was very glad to do, and talked for a little while to a very keen and appreciative audience, after which His Grace gave them all the Church's blessing.

I was so glad to have the opportunity of speaking at this service of preparation for the Mission, especially as it was three weeks before the time when the Healing Services were to be held in Brisbane.

We left Brisbane by the ss. *Kanowna*, and had a most delightful trip up the coast, reaching Townsville on June 1st.

Townsville is a very pretty little tropical town. At first we felt the heat very much, but the second day we were there a change came, and we enjoyed ideal weather for the remainder of our very happy stay—plenty of sunshine—but a certain amount of keenness in the air.

The Mission was held in St. James's Cathedral, and was crowned with blessing. Apart from the physical help of which so many were conscious, there was a wonderful spiritual uplift evident all round. All said that Townsville had never been so deeply moved before, and I came away feeling that very many had been helped, and that the work which the Mission had begun would go on with much sympathy and keenness.

Before leaving Townsville I had a very earnest talk with the Bishop and his clergy on the subject of "carrying on." Among them were several of that splendid body of men known as the Bush Brotherhood, who are doing such grand work through the North of Queensland among the lonely settlers. They were keen to "carry on," and I am sure their example and influence will do much for the revival of the Ministry of Healing in the Church in Queensland.

Here, in Australia, we held the Healing Services in the

morning, and in the afternoons I visited bedridden people in their homes, and in hospitals, and in institutions, accompanied by the Bishop or one of his clergy, who gave the Church's blessing.

The following paragraphs are extracts from an article written by a Queensland Bush Brother :—

Each day the cathedral was full, and each day the service started punctually at 10 o'clock. The congregation included a large number of sick and afflicted. The scene brought home to every one the awful prevalence of disease. There was no one present who was not moved with compassion, and who did not long to do something to alleviate the misery around us. Some are blind, some deformed, some afflicted with rheumatism or paralysis. Some had internal ailments involving sufferings of which their fellow-men knew nothing. There were little children whose parents had brought them in the hope that they might receive from the Friend of little Children the health that had been denied them at their birth.

On the first day, before proceeding to the laying on of hands, Mr. Hickson knelt to receive the blessing from the Bishop. Then the Bishop himself came forward as the first to receive the ministration of healing.

On the second day of the Mission a man applied for admission as an intercessor. He proffered a doctor's certificate instead of an intercessor's ticket, and went on to explain that on the previous day he had been a patient at the Mission. He had suffered from severe rheumatism, which had rendered him totally unfit for work for the last six months. During the night after he had received the ministry of healing, his rheumatism had been cured, and he had secured from a doctor a certificate to that effect. As he had been cured, he was very anxious to come and pray that others might be cured also. He hoped that the doctor's certificate would secure his admission.

The Church is determined to follow up the Mission by a revival of the Christian Ministry of Healing throughout the diocese.

The Bishop and some of his clergy met us at Rockhampton, and on the Sunday evening preceding the Mission I preached at the cathedral. Here, as in most other places, the Mission was held for three days, and in the afternoons I visited the sick.

Before leaving I spoke to the clergy in conference with regard to the "follow-up" work. Here too, one feels that the work will be established, as one was very conscious that the clergy meant business. They all saw the need of the ministry of Christian Healing for their people; and, in their Bishop, who is so much beloved and respected by all of them, they have the one who will lead them.

I am saying little myself with regard to the results, both physical and spiritual. It is better for others to speak of these, and you will read of them in the reports written by clergy and others who attended the Missions.

The next centre was Brisbane, the capital of Queensland, where we held Healing Services on four days in the cathedral.

The Archbishop and I visited the Peel Island Leper Settlement, and we ministered to about thirty of the poor sufferers there. We held the services in their little chapel. The Archbishop took the prayers, I gave the address, and then we sang "How Sweet the Name of Jesus Sounds." The patients then came forward and knelt while I laid my hands on each one in prayer, and the Archbishop gave the Church's blessing.

The Healing Services in the cathedral were very happy and blessed ones, and several people reported that they had received instantaneous physical help.

In the afternoon we visited many bedridden cases, and several institutions. The Archbishop came with me on all these visitations, and gave the Church's blessing to each sufferer after I had laid hands on them in prayer for healing, and at the institutions where we held little services he also took the prayers, and I gave the addresses.

Among the institutions we visited was the Home for Incurables, where we ministered to about seventy poor sufferers from every kind of trouble—tuberculosis, paralysis, arthritis, deformed and crippled people, some very old, and some children.

At the Deaf, Dumb, and Blind Asylum there were about eighty patients, most of whom were children. While I

was delivering my address a lady interpreted it to the deaf and dumb on her hands.

It was wonderful to see how quick the children were to understand, and how, with the movement of her hands, she was able to give the fullest interpretation of the address as I spoke. Some little signs conveyed to them, not only a word, but sometimes almost a sentence.

This little service was a very happy one indeed, and concluded with the singing of a hymn by the children, and the Archbishop's benediction. Just as we were stepping into the car, one of the clergy came out to tell us that one of the little children who previously had been able only to distinguish light from darkness, had regained much clearer sight.

On the day we left Brisbane, the Archbishop was holding a Healing Service, assisted by some of his clergy, at which they expected to lay hands on about 400 patients for healing.

After a long railway journey of about 1,500 miles I arrived at Adelaide, the capital of South Australia, on the morning of June 30th.

I spoke in St. Peter's Cathedral on Sunday evening; the large edifice was thronged with people, and hundreds were turned away, as they could not gain admission.

The Healing Mission began on Monday, and we had the usual gathering of sick and afflicted in body and mind. I dealt with about 800 or 900 patients daily throughout a Mission of four days, and ministered to about 3,500 sufferers. Then I had to pass on to my next centre—Port Pirie. And as there was still a large number of applicants who had not been ministered to, the Bishop and clergy held a follow-up Healing Service and ministered to them. Since then the Bishop of Adelaide has commissioned about seven of his clergy to hold Healing Missions, and minister to the sick in their homes and also in the church. The clergy are very keen to carry on, and they have the full support of their Bishop.

The Bishop and clergy gave us a very hearty welcome to

the Diocese of Adelaide, and the Mission was greatly blessed. There was much evidence of healing both physically and spiritually, as was made apparent from the long list, which was read out at the Thanksgiving Service, of those who wished to give their testimony to the good received by them through the Mission.

It was also gratifying to find how the ministers and people of the Free Churches united with us in the Mission. The ministers of these various communions not only prepared their sick for the Healing Mission, but came with them and helped as stewards throughout. Consequently there has been a great spiritual awakening and a closer union of the various Christian bodies following upon the work of the Mission.

The following letter was received from the Archdeacon of Adelaide :—

CHURCH OFFICE, ADELAIDE,

July 10, 1923

DEAR MR. HICKSON,

I am desired by the committee of the Mission of Healing, held in Adelaide last week, to forward to you a sincere expression of their great appreciation of your services.

They rejoice to know that abundant blessings have flowed to many sufferers through your ministrations. The scenes in St. Peter's Cathedral will long remain in their memory. The faith of thousands has been strengthened by this Mission.

The committee would like to thank you also for your constant readiness to visit patients in their own homes, and in various hospitals and other institutions.

We all pray that God's richest blessing may rest on you and yours.

I am, yours faithfully,

(*Signed*) F. W. SAMUEL,

Archdeacon of Adelaide

A report of the Adelaide Mission by the Rev. J. S. Moyes reads as follows :—

THE RECTORY, NORWOOD, S. AUSTRALIA,

July 30, 1923

The City of Adelaide and the countryside about it has rarely been moved at any time or by anything as it has been the last month by the visit of Mr. Hickson.

To many, religion became real again ; it resumed its grip upon the whole of human life. Once again the Christ trod the highways of ordinary human life and was found by the bedsides of the sick, and in the minds of the men of the market-place. Never have people thought so earnestly nor spoken so freely of the things of God, and on every hand has a greater reality been found in prayer and public worship.

Of the Mission itself it is not so easy to write. Who can estimate the working of the Unseen, or tabulate the movements of the Holy Spirit ? For four days the sick came and went, nearly a thousand a day.

The results were much as in other Missions—some hundreds having reported physical blessing. The blind have received sight, the deaf hear, the lame walk, and in very truth many have had the Gospel preached to them in a way that has brought a new conviction and a new faith.

The hope for the future is perhaps the greatest result of the Mission. Mr. Hickson himself addressed the clergy and inspired them with a purpose of carrying on the intercession through Prayer Circles and public worship. So keen was the response that, within a fortnight of the end of the Mission, one of Adelaide's largest churches was packed with enrolled intercessors to hear Mr. Hickson's instruction on their work.

The Bishop, has already appointed an Order of Service for the Healing Ministry, and licensed a number of the clergy for the laying on of hands. There has been lighted a fire of earnestness and hope and faith that will have its part in bringing about a revival in spiritual life and a new apostleship in prayer in the heart of the community.

The Bishop of Willochra and some of his clergy met me on my arrival at Port Pirie, which was next on our itinerary.

This Bishop and the Bishop of Goulburn were both on the Central Committee which arranged for my visit to Australia and mapped out my itinerary. They also did a great deal of work in preparing the way for the Christian Healing Mission.

On Tuesday evening, the 10th, I addressed a large congregation in St. Paul's Church, and the Healing Mission was held on the following Wednesday and Thursday, when great blessing attended it. The Bishop and clergy intend carrying on the work in this diocese.

The following letter was addressed to me :—

GLADSTONE, S. AUSTRALIA,

October 8, 1923

DEAR SIR,

I beg to inform you that the following motion was passed at the sessions of the Synod of the Diocese of Willochra, held at Port Lincoln, South Australia, from September 29 to October 3, 1923 :

(1) That this Synod thanks God for the wonderful spiritual uplift that preceded and followed the recent Mission of Spiritual Healing held in this diocese.

(2) And trusts that Spiritual Healing may again become an integral part of the Christian ministry.

(3) Resolved that a copy of this resolution be sent Mr. Hickson as a token of the appreciation by the whole diocese of his beneficent work.

Yours faithfully,

(Signed) H. J. HILLIER,

Diocesan Secretary

I left Port Pirie by train for Broken Hill, travelling all night and arriving early next morning. It was a long and tedious journey involving a change owing to a break of gauge on the railways. Most of the States in Australia have different gauges on the railways, which makes travelling more troublesome, especially when some of the changes have to be made either very late at night or in the early hours of the morning.

We were met at Broken Hill by the Bishop of Riverina and his clergy, who had been preparing for some time for the Mission.

Broken Hill is situated in the extreme south-west of New South Wales, and has to be reached through South Australia, as it is not yet connected by rail with Sydney or the East Coast lines. There are about 25,000 people in Broken Hill, mostly engaged in the mines. It is known as the "Silver City," a name given to it on account of the large quantities of silver taken out of the many large and important silver-lead mines on this field, the principal of which is the Broken Hill Proprietary. An original

share in this mine is, I am told, to-day worth some millions of pounds sterling.

The Mission was received here with a great amount of sympathy, and good work was done. The healing will be continued, so the Bishop and clergy assure me. Broken Hill is in the Diocese of Riverina, and the Bishop's cathedral centre is in Hay, about 1,200 miles distant. This will give you some idea of the size of some of the cathedral dioceses. Before there was a railway connected with Broken Hill the Bishop had to make this journey by various stages in a horse conveyance, involving from six weeks' to two months' travelling over very difficult and barren desert country.

From Broken Hill we travelled *via* Adelaide to Perth, Western Australia, a distance of over 2,000 miles. We travelled by the Trans-Continental Railway, crossing the great desert, which is covered by sand and in places salt-bush and mulga scrub. At one strip across this desert there is a run for 300 miles without a single curve on the line. From Broken Hill to Adelaide it takes about sixteen hours, and from Adelaide to Perth it is a three days' journey, travelling night and day. Fortunately we made the journey in the winter months, so we were saved the extreme heat and much dust, which in midsummer is almost overpowering.

The Archbishop and clergy extended to us a warm welcome when we arrived in Perth, and I was able to rest for a day or two before beginning the Mission in St. George's Cathedral, which is a very fine building holding about 1,200 people.

On Sunday evening I was asked to preach in the cathedral. We had the largest crowd ever known there. It was difficult for me to get through the waiting throng outside, after the cathedral itself was packed, and I was asked to speak to this great gathering on the south side before I went inside. And during the service a message came to me to say that the police found a difficulty in holding back the crowd on the west side, and asked me to address them. I promised to do so after I had preached the sermon

in the cathedral. The earnestness and reverence of the people were very marked, and they were all grateful for any little help that could be given them.

The Healing Mission was conducted during the three following days, and we ministered to over 1,000 sick people each day, as well as visiting the hospitals, homes, and institutions, and the bedridden in their private residences.

Before leaving Perth I addressed a very large gathering of clergy of the Anglican Church as well as of all other Communions, on the subject of carrying on the work, and all were very anxious to do so.

The following paragraphs are extracts from articles in the *West Australian*:—

Again yesterday St. George's Cathedral became a dwelling-house of pain.

With faltering feet, guided by nurses and stewards, the sick in body or mind trod the long aisles to their places in chancel and nave. They numbered nearly one thousand, and they awaited healing.

Other refuge have I none,
Hangs my helpless soul on Thee. . . .

The hymn followed the entry of the Missioner, accompanied by Archbishop Riley and assistant clergy. It was not long before Mr. Hickson, standing by the chancel steps, uttered the clarion call for greater faith which preceded the laying on of hands.

"Do not for one moment think, any of you, that I have power in myself to give you help and healing. I have not. No man has that power in himself. Only Jesus Christ can heal; but He does use us as instruments to help one another. . . ."

After the intercession for the absent sick, the Missioner went within the altar rails and laid hands upon Archbishop Riley and Dean Foster.

"Oh, blessed Lord, take my hands as I lay them now on Thy dear servant," besought Mr. Hickson, touching the prelate's bowed head. "Let Thy healing power now enter his very soul and mind and body, that he may be strengthened, refreshed, and freed from weakness and infirmity of any kind. May Thy Holy Spirit, working in Him, revitalize him through and through, that he may go on in Thy service, unchecked

and unhindered in any way, doing all Thou hast given him to do for the bodies and souls of Thy children. With that bodily healing, Lord, grant to him a fresh anointing of Thy Holy Spirit this day. May Thy Spirit work with and through him always, and may signs follow, for Jesus's sake."

From everywhere in the cathedral came a murmured "Amen."

Having ministered to the ill in body and mind gathered in the chancel, Mr. Hickson moved up and down among the more serious sufferers in the nave. He passed from a young ex-soldier, finely featured and crippled, to an old man bent with rheumatism; a daintily garbed girl with wasted limbs; a stout elderly woman, whose pallor was stressed by a black dress; a hunchback. . . . The trooping to the altar rails began. The long, slow-moving line of people contained the highest and the humblest in the land.

When the laying on of hands ended, Mr. Hickson led the intercessors in petition for the continuance of the spirit of the Mission. "O Lord, hear our prayer," he cried, and six hundred voices responded, "And let our cry come unto Thee."

The Archbishop's benediction closed a series of gatherings, the most remarkable in the cathedral's history.

On Saturday, August 4th, we left Perth for Bunbury, where the Bishop and many of the clergy were on the platform to meet us as we steamed into the railway station, and I found them all very keen about the Mission. People had come here from all parts, and many had had to travel very long distances. I was told of one man who had come over 2,000 miles.

The next paragraphs are extracts from a report on the Mission in Bunbury:—

On each morning of the Mission the Holy Eucharist was celebrated in the cathedral at 7 a.m.—on the Tuesday and Wednesday the congregations numbered over one hundred, and it was remarkable how at the Healing Services all denominations were present—members of the Salvation Army, Presbyterians, Methodists, Congregationalists, and Roman Catholics.

On the Wednesday evening at 7.30 p.m. and 9 p.m. two thanksgiving services were held, at both of which approximately 350 people were present—every available inch of room was occupied. The Bishop preached at the first service

and afterwards solemnly charged the priests of the diocese to go forward with the work of healing.

At the moment of writing few returns have come in from the outlying centres, but among the more remarkable cures recorded are the following :—

Six women stone-deaf had their hearing restored.

A woman who for eighteen years walked with crutches was enabled to dispense with them after the first service.

A woman blind in one eye for several years had her sight restored.

A boy of fifteen who had walked with his right leg at right angles from his body, and with the toes of his right foot just touching the ground, had his leg and foot restored to their normal position, and now walks like any ordinary person.

A little girl, suffering from double curvature of the spine, had been steadily improving during the weeks of preparation. On the night after she was at the Mission her chest bone, which had for years necessitated the wearing of a specially made vest and bodice, was restored to its natural position, pressure on the lungs was relieved, and she is now enabled to breathe freely.

A boy who, in consequence of infantile paralysis, had always moved on all fours—on hands and feet—became upright, and was able to walk normally after he returned home.

A man, crippled with rheumatism for thirteen years, became well and strong.

Another man, with paralysed hand and arm, recovered their use.

These are a few examples of the many cures. Seven hundred and twenty-two patients passed through the cathedral on the three days, and in addition to them there were seventy people ministered to in hospitals and private houses. Very many people have returned thanks for spiritual blessings received.

From Bunbury I travelled back to Perth on August 8th, and held another very large service in St. George's Cathedral. I also visited some sick people in their homes as well as the Woorooloo Sanatorium. I was only able to see about one-sixth of the number who applied, but as the clergy intend to carry on the work no doubt they will minister to those who were unsuccessful in getting in at that service.

From Perth I went on to Kalgoorlie, arriving there on

Sunday, August 12th. On Monday evening I preached in St. John's Cathedral Church to quite a large congregation, and held Healing Services on the two following days.

I also addressed the Bishop and clergy of the Anglican Church, together with ministers of other denominations, with regard to the follow-up work. All were very keen to continue the Ministry of Healing.

This was the last of my Missions in Australia, and a very happy one too. The Bishop, clergy, and people were all most kind and responsive to the message, and many healings and spiritual blessings followed our ministry. One cripple who had sold newspapers for years, and who could only get along with great difficulty on two crutches, dragging his legs as he went, was able to discard his crutches and walk without support. He was well known in Kalgoorlie, and this man's healing brought conviction to many a hard-hearted sceptic.

I then retraced my steps, travelling *via* Adelaide and Melbourne to Sydney, and sailed from there to Auckland, New Zealand.

Although the Mission throughout Australia was very strenuous and entailed a great amount of travelling (just on 10,000 miles), still I feel that a great work was done. There was a real awakening in the spiritual life of the Church, which brought about a wonderful spirit of unity amongst all Communion. One big result of the Healing Mission has been to draw the hearts and minds of men not only nearer to God, but nearer to each other in Christ.

The physical healings were very remarkable, and as time goes on one hears from place after place how fresh testimonies are coming in to the clergy in their various centres, of wonderful physical healings as well as spiritual blessings. As one leading clergyman said the other day, there are larger attendances now at Holy Communion, and the numbers being confirmed have greatly increased; also there are larger numbers of people being baptized. People are going to church again for the first time for years, and there is a great revival of the spirit of prayer throughout

the land, which is showing itself specially in family prayers, which have been for so long neglected. We can all rejoice and thank God together for the rich blessing which He has bestowed upon this land through the Christian Healing Mission.

I left Australia with deep thankfulness to God for all that He had accomplished through the Mission, and for having upheld and guided us through a very heavy and difficult task. I also felt that the archbishops and bishops, as well as the clergy and laity throughout Australia had made up their minds that this work shall not lapse, and that they will carry on the Ministry of Healing throughout the whole country.

I was grateful for the kind way in which the archbishops, bishops, and clergy received the message, and most encouraged also at the readiness of the people themselves to respond and unite in the work of the revival of the Ministry of Healing in the Church throughout their land.

The religious and secular Press did much to help forward this movement and preach the Gospel of Healing to many who do not read religious journals or go to Church, and who are difficult to approach in spiritual matters.

There is also one other important fact that might be mentioned, and that is the point of contact which these Healing Missions give, not only to the various communities within the Christian Church, but also between clergy and people—many of whom may come in the first instance seeking help for their bodies, thus opening the way for instruction with regard to their soul's salvation.

The following Bishops' Pastoral Letter is a most weighty document, and should be of the greatest help towards the revival of the Ministry of Healing throughout the world.

The following Pastoral Letter, addressed to the people of the Church of England in Australia, has been signed by all the archbishops and bishops in whose dioceses the Healing Missions were held :—

“ We, the undersigned, bishops of the Church of England in Australia, who have had personal experience of the

Christian Healing Mission in our own dioceses, desire to communicate to the whole body of the faithful our impressions of the results of that Mission, and our recommendations with regard to the Ministry of Healing to which the Mission seems clearly to point and lead.

We desire, in the first instance, to bear our thankful witness to facts within our own experience. These facts are manifold. There are facts of physical healing, complete or partial, immediate or incipient—facts, observed, unquestioned, which for our present purpose need no more precise definition. There are facts of spiritual healing. In a large number of cases, physical and spiritual benefits were so closely connected that they could not be separated but only distinguished. Many sufferers, apparently uncured, instead of being 'bitterly disappointed' and 'alienated from a faith which had failed them,' as we were warned they would be, are conscious of a new life within them and a new outlook on all life. Their spirit has been healed of its fear and anxiety.

These facts, considered together, are, in our judgment, quite incapable of explanation on any merely physical or mental basis. We are convinced that they point to spiritual forces at work—the response of a loving Father to the prayer of His children, the healing power of a present Saviour, the renewing influence of the Holy Spirit upon spirit, mind, and body.

We desire to see increasingly closer co-operation between the spiritual ministry of the Church and the medical profession which is consciously or unconsciously doing part of the healing work of God. We acknowledge gratefully the debt of humanity to the skill and devotion of physicians and surgeons. We can quite understand that some medical men find difficulty in making room in their view of life for a religious movement which claims to produce both spiritual and physical results. But we think it quite fair to ask them, as men of science and observers of phenomena, to endeavour to do justice to the facts of this movement as they stand—to enlarge their view of disease in order to embrace spiritual methods of healing, as it has already been enlarged to embrace mental and psychical alongside physical methods. We are ready to learn all that science can teach us about the processes at work in body and mind. We stand by the belief that it is Christ Who is the power at work upon mind and body in this movement; but we look forward hopefully to a closer co-operation between scientific skill and spiritual faith, in which priest and doctor and nurse will minister together in a threefold ministry of healing service.

We desire also to bear our thankful witness to the deep spiritual experience which was felt at the time, and which has proved to be an abiding result of these Healing Missions. We shall never forget the wonderful realization of the Presence of Our Lord moving amongst the sick, who were verily at home in their Father's house, with His hands outstretched in blessing. We awoke to the living romance of the Gospel in action in our midst, 'The blind and the lame came to Him in the temple, and He healed them.' Those reverent congregations of the suffering faithful were a veritable reconsecration of our churches. Our cathedrals have been happier places ever since.

We have learned afresh old truths that had been forgotten. We have seen a new vision of the love of God for His children as the dominant fact in the life of the world. We have realized the power of the prayer of faith. We have learned to pray in silence. We have felt the happiness of intercession. The New Testament is full of new meaning; the Gospels and the Acts live again as the revelation of a healing power which we have seen at work in the Church of our own day. We have realized the bearing of the spiritual life on every part and province of life. At the same time we have learned the strength of that deeper faith of self-surrender, which subordinates the desire for health to the desire for holiness, and which seeks only to be blessed to the glory of God, leaving the manner of the blessing to the Will of God.

Finally, we have realized the unity of the spiritual life of the Body of Christ. The faithful laity rose to the height of their priesthood of intercession and service. Members and ministers of other Churches knelt to receive the healing benediction of the laying on of hands in Anglican cathedrals. They prayed for the Mission in their own churches; they came and prayed with us. They lent a helping hand in the work of preparation and in the serving of the sick. We all felt the rich promise of the spiritual strength of a reunited Church, and the joy of taking a great step towards the fulfilment of that promise. In the healing work of the Body of Christ we found a foretaste of healing for the body itself.

The Christian Healing Mission is passing now into the Ministry of Healing which it was the aim of the Mission to revive. The Mission broke through the crust of traditional churchmanship and conventional Christianity, and opened the eyes of the Church at large, and in part of the world also, to something more of the Gospel and the mind of Christ. Now the time has come for the more normal method of healing ministrations to individuals and to little groups in the ordinary

course of parochial life. We believe that such healing benediction is part of the ministry of the Church of the living Christ, and that we are called to 'make full proof of our ministry.' There may be lay persons, conscious, like Mr. Hickson, of a gift of healing influence, who may desire to have such a gift consecrated to spiritual purposes by the sanction of the Church. This question we leave to be faced in the light of growing experience. But we are convinced that it is a normal function of the ordained ministers of the Church to use the prayer of faith and the sign of blessing in their pastoral care for the sick. We have taken counsel together recently as bishops of the Church in Australia with regard to the main principles to be observed in the revival or rather the extension of this Ministry of Healing, which has already been the practice of some bishops and priests, and which we desire to encourage our brothers in the ministry to exercise more generally. Recognizing that the Ministry of Healing requires not authorization but regulation, and that the responsibility for particular regulation rests with the individual bishop, we have recommended that forms of service be provided for the laying on of hands, and also for the anointing of the sick with oil in the name of the Lord (in accordance with the precept of St. James in the fifth chapter of his epistle, verses 14-16), where such anointing is requested by or on behalf of the sick, and that instructions be issued for the guidance of the clergy in their use of such ministrations.

We desire at this stage to lay stress upon the need not only of maintaining an attitude of devout expectation, but also of careful preparation for the sick and their friends and for the whole body of the faithful. The faith which is needed is not merely individual but corporate faith, the faith of the home, of the ministry, of the whole Church. The Body must co-operate with its Head if its sick members are to be healed. The most marked groups of thanksgivings after the Mission came from parishes where the wave of intercession had been highest and swept farthest.

We urge the sick and their friends to ask for the prayers of the faithful, and to pray for each other—to avail themselves of every opportunity of instruction and training in a true penitence, an intelligent faith, a deeper devotion to our Lord—and to make reverent use of Holy Communion, both as a preparation for the blessing they are seeking for themselves and for others, and as a thanksgiving for blessings received.

The faith and prayer of the sick and their friends depend largely for their perfect work upon the faith and prayer of

the congregation. That wonderful atmosphere which gathered round the Healing Mission must be recovered and extended in every parish, if Our Lord is to be enabled to do all that He is waiting to do for His people. We believe that the clergy will do their utmost to prepare their congregations to assist in the Ministry of Healing. Three things are needed—penitence, faith, and prayer. (1) Penitence means the desire to be healed of all that is sinful in heart and life, all disobedience to the Will of God, all doubt of His love, all bitter and unloving thoughts of others. Only a penitent Church can expect to be a channel of Divine Healing. Only a penitent soul can expect to be healed. (2) Faith includes a true view of sickness in the light of Christian teaching, and a right Christian practice in time of sickness. The problem of unhealed suffering remains a mystery of the Will of God, but the dominant fact of life is that God is working for the redemption of soul and body. Sickness may serve the purpose of spiritual discipline and progress, but God's primary purpose for His children is holiness and health. (3) True faith finds expression in prayer; it is not faith alone, but the prayer of faith, that is the human condition of Divine healing. We urge our people to make frequent and earnest use of every opportunity of training in the ministry of intercession. Where the sick are remembered constantly by name at the ordinary services of the Church; where special services of intercession for the sick are held regularly; where the news of sickness in a home awakens at once not only the sympathy but the prayers of all Christianly-minded neighbours: there the sick find comfort in this proof of the Communion of Saints, and there Our Lord Himself can 'work with us and confirm the word' of healing 'with signs following.'

This parochial ministry of intercession calls for some simple method of organization to concentrate the prayers of the faithful upon the sick from time to time. We recommend for this purpose the formation of healing prayer circles on some such lines as those suggested by Mr. Hickson. Prayer should begin at home, and we plead for the revival of family prayer—the home prayer circle in which the sick member of the family or the sick neighbour is lifted daily into the healing presence of the Lord. Yet even if every home were a prayer circle, there is still room and need for weekly prayer circles in various parts of a town or centres of a parish, in the form of intercession or in the prayer of silence, and in

hich the faithful laity, men and women, may be trained and encouraged to lead the prayers of their neighbours. It is desirable that the prayers of the whole parish should be

focused by the frequent reunion of such prayer circles in a parochial service of intercession. Such a system of prayer circles would be an untold help, both to the sick and to all who are engaged in ministering to them in soul and body.

Thus far we have been dealing with the sick and the faithful. But our memories go back to a scene in the Acts of the Apostles which sets us thinking of the missionary bearing of the Ministry of Healing. The lame man healed at the Temple gate (Acts iii.) stood on his feet and began to walk, and then went with the Apostles into the Temple, walking, and leaping, and praising God. Here is a picture of the healed life. It stands firm and steady; it goes forward on its way; it revels in its new-found strength; it enters into thankful communion with the Giver of all Life and the Source of all healing. But there is the impression made upon the crowd. All the people saw the healed cripple walking and praising God; they knew his past; and they were filled with wonder and amazement. The world to-day is waiting for a fresh revelation of the presence and power of God in the work of the Church and in the life of its members. It has already seen and felt once more the wonder of Divine healing. There is here a clear call to the Church so to carry on the healing work which God has begun in our midst that the thoughts of all who witness the work may be carried upward to the real Healer, Jesus Christ, the Son of God, the Lord and Saviour of all life.

JOHN CHARLES SYDNEY,
HARRINGTON C. MELBOURNE,
GERALD BRISBANE,
C. O. L. PERTH,
CECIL BUNBURY,
E. A. RIVERINA,
GILBERT WILLOCHRA,
A. NUTTER ADELAIDE,
G. M. BATHURST,
JOHN NORTH QUEENSLAND,
R. NEWCASTLE,
LEWIS GOULBURN,
WENTWORTH ARMIDALE,
M. H. BALLARAT,
G. H. GIPPSLAND,
R. S. TASMANIA,
EDWARD KALGOORLIE,
DONALD BENDIGO,
PHILIP ROCKHAMPTON,
JOHN WILLIAM GRAFTON "

CHAPTER IX

THE CHRISTIAN HEALING MISSION IN NEW ZEALAND

ON September 6, 1923, I left Sydney for Auckland, New Zealand, by the R.M.S. *Niagara*. I was met on arrival by the Bishop of Auckland and Mrs. Averill, the Rev. C. Grant Cowen, the Rev. J. L. A. Kayll, and others.

On Sunday evening, September 30th, I preached at St. Matthew's Church to an immense congregation.

To quote from the *New Zealand Herald* of the following day:—

Never before has Auckland witnessed a scene quite like that which took place at St. Matthew's Church last evening, the House of God besieged by a crowd of worshippers so vast that it would have taken two or three churches to accommodate those who were turned away from its doors.

The Mission was held on October 1st, 2nd, 4th, and 5th, the church being filled to its utmost capacity each day, and many applications had to be refused even then.

There was no lack of willing helpers, and one noticed clergy and ministers of our own Church and of the Free Churches all working together, which was a very pleasing sight to behold.

On the first day of the Mission I received the Bishop's

commission and blessing, and then, as I ministered to the sick, the Bishop followed me, giving to each one the Church's blessing.

During the Mission I visited several bedridden people in their homes, and also the Knox Hospital and Costley Home, the Mental Hospital, and a private hospital.

One of the clergy present sends the following account of the Mission in Auckland :—

The day opened with every one knowing what to do and what was going to be the demand upon them. Eighty stewards were in attendance, thirty nurses, six doctors, several St. John Ambulance workers, a team of motorists, and the ambulances themselves. All worked without a hitch. After the laying on of hands, the patients passed out. Men, women, and children had met, all classes, creeds, and races, in a common sorrow, a common faith, and a common hope, and were leaving in a common joy. Their faces bore a wonderful testimony to the closeness of their approach to the Divine Healer.

One young woman, blind for eight years, was the centre of a group of rejoicing friends. She could see. Before, she could only tell light from darkness, but now, to use her own words, "I can see your spectacles, your eyes, the colour of your eyes, and the buttons on your coat."

A child, whose legs were crooked and his feet turned in to one another, was gazing at his feet. They were straight, so were his legs ; he could walk like other boys.

A man came in on a stretcher, he went away in a motor-car with the stretcher strapped on the back. As the car passed up the street, the motor-man on a tramcar shouted out: "Look at that! Someone's healed. Praise God."

One boy of twelve, who was quite crippled, went off to see his cousin, a youngster of four, and said to him, "Look, I can walk."

"My daughter," said one delighted mother, "is now twenty-three, and has been blind in her right eye ever since she had measles, nineteen years ago. The doctors said that the pupil had been eaten away by abscesses. Could we examine it? Certainly." The pupil was there, quite round and large, and the sight was there also.

Paralysed in his left arm, blind in his left eye, and partially paralysed in his legs, was the affliction of a youth of twenty.

At 8 p.m. his father rang up: "My boy can see colours at twelve feet with his blind eye, and his arm can be moved quite normally." At 9.30 he rang up again, and, in an excited voice, cried: "My boy's legs have gone straight, the huge knee-joints have disappeared, and he can walk as well as you or I." Someone told him afterwards that it was due to mental suggestion, and that there was no reality in the cure. It was a highly-placed cleric who told him. His reply was: "I had a crippled boy, but now he is healed. What's the use of your talking to me? You go through the experience of having a lifelong crippled son and see him call upon God and be healed and you'll think differently."

How many were healed? That we cannot say, nor ever shall be able. Were any cases other than functional disorders? That depends upon how the term is to be understood. But the writer can testify to this, that his own wife was a sufferer from cancer and spinal disease. She had had two severe operations, and another was pending. The doctors declared the cancer to have gone beyond the power of science, and the X-ray plates revealed the decay of the vertebræ. It would be a mercy if the cancer killed her before the spinal trouble got much worse. She was healed over two years ago, and lives and works as an ordinary woman and suffers neither pain nor weakness. If we worship God at all, we must worship Him as He has been revealed to us—able to save and heal "unto the uttermost."

Men and women of Auckland have entered into a new experience. All life and being is bound up in God, and God is dwelling within us. He is the same "yesterday, to-day, and for ever." The days of the Incarnation are these days, and the New Testament has become for many a domestic, a personal experience, not a record of ancient history.

"I've been a rotter," said a father, whose paralysed child had been blessed. What did he mean? Just what many others have thought of themselves, viz. that the man who lives without God is not doing his duty either to himself or to his loved ones, and he is spurning the love that is as boundless as Infinity itself. "I've been a rotter." It is the penitence of one who has been up to the Cross.

The Mission is over—which means that October 5, 1923, has passed, but that is all that it does mean. The work is going on. The gift has been revived, is being established, and the whole power of the Church is breaking out of its bonds, and men and women are seeking for opportunities to serve the Master.

STATISTICS

Applications were received from :—

Anglicans	2,022	Theosophists	4
Presbyterians	390	Unitarians	4
Methodists	273	Nonconformists	4
Baptists	71	Undenominationalists	3
Roman Catholics	64	Evangelists	2
Salvationists	45	Catholic Apostolic	1
Congregationalists	39	Lutheran	1
Brethren	30	Christian Scientist	1
Church of Christ	28	Believer	1
Spiritual Unity	13	Hearer	1
Seventh Day Adventists	8	Hebrew	1
United Evangelical	6	New Jerusalem	1
Spiritualists	5	Chinese Church	1
Greek Orthodox	4	Buddhist	1
Swedenborgians	4		

Bishop Averill delivered a stirring address in St. Matthew's Church on the subject of the Christian Healing Mission and the resultant revival of faith. The occasion was the closing service of intercession and thanksgiving in connexion with the Healing Mission.

"If you feel as I do," said the Bishop, "and I am quite sure that many of you do, we must give some expression to our pent-up feelings to-night, and ask God to accept our humble and grateful thanks for what we have seen with our eyes, and experienced in our souls and bodies. We expected great things from the Mission, and we have experienced greater things than we had dared to hope for or to expect.

"I think we shall look back upon this Mission as marking in our lives the dawn of a real belief in His love and sympathy. This Mission is only the beginning of what God is waiting to do for His suffering children. We have been learners so far, and must now put into practice what we have learnt." To do this, he said, they could continue to call upon His Name, and form prayer and intercession circles, where they could pray for the sick and suffering, and prepare them for the laying on of hands, which must become part of the Church's ministry.

"Doubt must vanish. We must never doubt God again," continued the Bishop, "never doubt that Christ can save and heal and make whole to-day as truly as He did in the days of His flesh.

“There are hundreds of souls to-day who can say : ‘ Now I know ; now I have experienced. Now I know that God’s Will is my wholeness of body and soul, and I am content to leave the working of His Will in me to His infinite wisdom and love.’ ”

I left Auckland by train on October 8th, and arrived at Hamilton—our next centre—within a few hours, being met by Archdeacon Cowie, the Rev. F. Harty, and some members of the Church.

St. Peter’s Church, in which the Mission was held, stands on the highest point of the town, and will be, when finished, a very fine church. At present it is in course of building.

The Bishop of Auckland, and clergy from all parts of the Waikato Diocese, as well as a number from Auckland, took part in the Mission.

The Bishop addressed a crowded church at the intercessory service. He described his experience at Auckland, and said he knew from numerous testimonies that physical and spiritual healings had resulted from the Mission.

The same interest was manifested in the Mission here in Hamilton—every one was very keen, and the organization was as perfect as it could be. Over 700 patients were ministered to at the services. Many were the cases of both physical and mental healing, and the spiritual uplift was particularly manifest.

The most notable was the first case to receive the laying on of hands. A man of thirty-five, who had been in hospital suffering for two years with tubercular spine, was carried into church on a stretcher. He had been so ill when he arrived the night before, that he was put into a private hospital in Hamilton. After the laying on of hands he was carried to the rest-room, and there got up and walked, went down some steps to a motor-car, and then to the station, where he left for home in an ecstasy of joy and thankfulness.

The following day a telegram was read at the Mission service, in which he said :—

It is marvellous, I feel lovely this morning ; make it known in church.

During the week I visited several patients in their homes, also a rest home and the Waikato Hospital.

I spoke to the clergy before leaving regarding the follow-up of the work, and they were just as keen here as elsewhere to carry on.

The Bishop, in his closing address, said they had all received a new vision, and concluded by expressing the fervent hope that the work begun would continue under God's guidance and blessing.

My next Mission was at Gisborne, and I travelled as far as Rotorua by train and from there to Motu, a distance of 155 miles, by motor, which took from 7 a.m. to 8 p.m., rather a long and tiring journey over roads which in many parts were very rough at that time of year, but the bush scenery as I passed over the mountains was as beautiful and grand as anything I have ever seen. From Motu I travelled on to my destination by train.

Gisborne had the distinction of being the first place in New Zealand at which Captain Cook called, the site of his landing being marked by a large obelisk of Aberdeen granite, and if you arrive at Gisborne by steamer you can see Young Nick's Head, the first land sighted by Captain Cook when he discovered New Zealand.

I arrived there on Tuesday about mid-day, and in the evening addressed the workers and intercessors in Holy Trinity Church. Large numbers gathered outside the church to attend the service, and the church was packed to the doors. The Healing Services were held on two days, October 17th and 18th, when there were 600 Europeans and about 250 Maori patients ministered to.

Bishop Sedgwick of Waiapu, Archdeacon Williams, and Canon Horace Packe gave the Church's blessing.

Everything was well organized, and there was a beautiful feeling of peace and reverence during the service.

A special service was held for the Maoris, and the church was crowded. The natives came from all parts of the

district. My address was translated, sentence by sentence, into Maori, by Archdeacon Williams, standing beside me.

It was rather wonderful to see the tattooed and grizzled warriors of old days kneel down side by side with the handsome and fashionably dressed half-caste girl, all on the one level, as suppliants for health. The ancient and the modern Maoris became united in Christ at the altar rails of the church.

A Thanksgiving Service was held a day or two after the Mission, when a large number of testimonies of physical healing and also of spiritual blessing were read by the Vicar.

After the Healing Services in the morning, my afternoons were always taken up with visits to hospitals, sanatoria, and to patients in their own homes, a distance of many miles often being covered in the course of the visitations.

Before leaving Gisborne, I addressed the clergy on the follow-up work, the Bishop of Waiapu being present, and also a number of Maori clergy.

One thing that was commented upon very much was the way in which these services had drawn all the Churches together as one in Christ.

The following account of the Mission will be of interest :—

Gisborne, the port of Poverty Bay, is a town of some 12,000 inhabitants. It is the largest parish in the Diocese of Waiapu. Some 900 suppliants for relief from bodily sicknesses, including over 250 Maoris, were gathered at Gisborne on October 17th. The Mission was to occupy two days. As originally planned, the Ministry of Healing was to be taken on Wednesday and Thursday mornings from 10 a.m. to 1 p.m.

But a serious difficulty presented itself. The Maoris were coming forward in great numbers, and there was no practical way of dealing with or checking their numbers. It was evident that half the European patients, with the large body of intercessors to whom tickets had been issued, would fill the church, and that an unknown quantity of Maoris could not also be dealt with at the same time. Mr. Hickson consented to give Thursday afternoon to the Maoris. The steamer

coming down the coast, containing among her passengers some thirty Europeans, was detained at sea by bad weather. These passengers were landed under difficulties on Thursday morning, and were able to join with the Maoris in the afternoon service.

A number of cases were dealt with in their homes. These were mental cases or cases that could not well, with safety, be brought to the church.

The Bishop of the Diocese, Dr. Sedgwick, came from Napier, although he had been ordered an entire rest for three months. He was the first patient. The Vicar of the Parish, the Rev. Canon Packe, M.A., followed, and later testified to the strength he had obtained to carry through his most onerous work during the Mission week.

Children in arms, small cripples in irons, cripples in chairs, elderly men and women twisted with rheumatism or other physical injuries, the deaf, those with failing eyes, others who carried the constant dread of heart trouble or other disease, all alike came when they could in one long file up the church in absolute silence, helped where necessary, and apparently in entire dependence upon God's help. No one who had listened to the addresses of the Missioner could for a moment suppose that the help was to come from man. Absolute quiet was maintained without any visible control. All was done in perfect order. Then followed the laying on of hands for spiritual blessing. In this, all who were in the church—the suppliants for physical relief had all passed through to the rest-room—received, at the altar rails, the laying on of hands from the Missioner and the Bishop.

A feeling of brotherhood prevailed throughout. Salvation Army adjutants were zealous stewards. Presbyterians and Methodists came night after night as intercessors. The two last addresses at the week-night services were given by the Presbyterian minister from Ormond and the Methodist minister from Gisborne. When the presence of the Lord is made manifest, denominational walls fall down. One comment was general: "We did not know that there could be such an amount of suffering in our midst."

What of the results? There are many testimonies of actual relief granted at once. Others are experiencing gradual relief. The feeling everywhere was: "We have seen strange things to-day. God was with us indeed, and we are glad."

I left Gisborne by motor-car for Napier—150 miles—on my way to Palmerston North, where the next Mission was held. Palmerston North is the largest inland town in

New Zealand, and is the centre of a rich agricultural and pastoral district. The Mission was held in All Saints Church on October 23rd and 24th, a beautiful church built of brick, with a fine tower. This was a wonderful Mission—the spirit of prayer and peace was so evident, and very many people were blessed.

Bishop Sprott, of Wellington, and the Rev. H. G. Blackburne, Vicar of All Saints, were there at all services, giving the Church's blessing to the people after I had ministered to them.

One old lady who had not walked for nineteen years owing to rheumatoid arthritis, walked out of the church, down some steps, without help.

A man stood in the street so thankful at having received his sight that he could not refrain from telling everyone.

There were many cases of healing throughout the intercession services, which was a very blessed thing, and showed clearly the power of prayer.

The following is an extract from an account written by one who was present at the services :—

The Mission in this centre has been a most wonderful experience for all who took part in it, and one feels that the great blessing we have received has just been the result of the long and earnest preparation, both in the centre and also in most of the forty other parishes which took part in it. It may truly be said that the Mission began long before the Missioner arrived.

The whole life of the Church in Palmerston has been quickened and transformed. During the last few weeks blessings, both physical and spiritual, were manifested in each of the large towns, remarkable healings being reported from goitre, epilepsy, deafness and rheumatoid arthritis, etc.

Some 1,300 patients attended the Mission on the two days on which it was held, November 23rd and 24th. All Saints Church, which is a large and spacious building, holding about 1,000, lent itself admirably to the Mission, while the three schoolrooms and the club room around the church, with the addition of a big marquee and several tents, provided for all the needs of the sick and their friends.

A great band of stewards, nurses, V.A.D. stretcher-bearers, etc., attended to every detail with great thoughtfulness and

sympathetic care, while a motor transport of sixty cars did most efficient work.

Words entirely fail to describe the actual services of healing, with their quiet reverence, and the rapt attention of all present, when listening to the convincing words of the Missioner.

The most noticeable feature at these services was the atmosphere of intense prayer. It was a Presbyterian minister from the country who afterwards wrote to the vicar: "Never in my life have I witnessed such an atmosphere of prayer as on that day."

The informal thanksgiving at the close of the Mission will ever stand out in our minds as one of the most inspiring services we can ever remember. Short addresses were given by the Bishop and a Methodist minister. A further thanksgiving service, at which testimonies were read, took place about a fortnight later.

There were 120 testimonies to physical and spiritual healing sent in to the secretary.

A most touching feature of the Mission was a case of a woman in the back-blocks behind Masterton, who had lost the sight of one eye as a girl, and for whom (with her boy who was going blind) we had been praying for months before the Mission, as being unable to attend owing to family ties. On the first day of the Mission at 10 a.m. she went into her room to pray. Presently she became conscious of the presence of her mother who had died some years ago, and shortly after she received sight in the blind eye. Thus were the "back-blocks" linked up with the Mission through the power of prayer.

The testimonies to spiritual uplift were equally striking.

A journalist who came thinking largely of "copy" became deeply impressed. He said afterwards to the Vicar—

I have always believed in the presence of Christ, but it was more as a truth to be believed, rather than a living reality. The Mission made me feel this Presence was real, and it is going to change the whole course of my life. It would not be too much to say that the whole spiritual life of many parishes has been changed for the better by the Mission.

From Palmerston North I travelled by train to Napier. Napier is the chief town in Hawkes Bay, its climate is

almost unique, and flowers bloom all the year round. There is a very wide stretch of shingly beach, where the large waves break with a booming noise.

The church there, St. John's, is very beautiful, and the services were marked by an atmosphere of reverence and humility. Here, also, there was a special service for the Maoris, my address being interpreted in this case by a Maori clergyman, sentence by sentence, as at Gisborne.

The organization was very good, the Bishop of Waiapu (Bishop Sedgwick), Dean Mayne, and the Rev. Canon A. F. Williams all helped during the services, giving the Church's blessing to the patients, and afterwards to the intercessors, workers, etc.

Evidence of benefits received was made manifest as the patients came out of the church. One man came out bearing a child in his arms, and on his face was a puzzled expression. “It is marvellous,” he said. “I would not believe it; I had to look at my child twice. It just shows you the power of faith.” He replied in answer to questions that the child was two and a half years old, had been suffering from muscular paralysis, and had never sat up. He put the child down out of his arms, after having held it for over two hours, and it was able to sit up.

And, rather singularly, another cure was effected in the same family in the case of a girl of seven. She had been suffering from infantile paralysis, and lost the power of the left arm completely, and been under treatment for fourteen months, the doctors having failed to restore the use of the limb, but after the service great joy was brought to the child and her parents, when it was seen that the use of the arm had been restored.

Canon Williams writes :—

The Christian Healing Mission has at last reached us at the Antipodes. The Missioner has passed on to other centres, but Christ remains, and the Mission continues ; in fact, it has only really begun in earnest.

Some of us in this diocese (Waiapu) have been praying and working in preparation for this Mission for more than two

years, and we thank God from our hearts for His answers to our prayers, and for all that He has wrought both before and during the actual week of the Mission.

I am quite sure the clergy of this diocese, and also many of our non-Anglican brothers, are going to "carry on" and that the work will go forward.

Napier has been moved as never before by any other Mission held there. Business men, lawyers, farmers, and the man in the street have been reached and helped by the simple and yet full Gospel preached by the Missioner.

It has been a revelation to very many that the salvation that is in Christ Jesus is for the whole of our being—body, mind and spirit—and conviction has come to many that Jesus Christ is really alive and present among us, to help in our needs in this twentieth century.

Mr. Hickson preached to a crowded church, the cathedral being packed in every part in chancel and chapel also, and hundreds stood throughout the service.

Altogether from 1,600 to 1,700 patients were ministered to publicly and privately, on the last day many being Maoris from the near neighbourhood.

No one who was present at these services, as patient, intercessor, or worker, will ever forget the experience of the near Presence of Jesus Christ, or the wonderful messages and sympathy of the Missioner. Many forgot themselves and their ailments, and have told me so.

During that week and the next, although most of the patients had gone away when I was able to leave the church, I personally heard of quite a number of cases of practically immediate physical healing.

But the great and immediate result in almost every case has been the Christian Healing, by that I mean actual conversions, fuller consecration of body and soul to Jesus Christ, and a great spiritual uplift generally.

This was so marked that the question of physical healing was almost lost sight of by us all, and even the natural longing for immediate physical benefit became of secondary importance to the patients, and it will probably be weeks or months before we have any real knowledge of the full extent of the physical cures.

And surely this is God's order, and way of healing, first the spiritual and then the physical. In the majority of cases the healing was only begun. It could not be otherwise, for it is not easy for either clergy or people suddenly to right about face and teach or assimilate the very opposite to the teaching of many centuries with regard to sickness, the Will

of God, the cessation of miracles, etc. It will necessarily take time to unlearn what we have been taught, and to instruct on the lines of Mr. Hickson's teaching, but the Church is going to follow up the Mission and carry on the work of healing in earnest. One outcome and marked feature of the Mission has been the wonderful fellowship and hearty co-operation shown by ministers of all denominations, both in the preparation for, and carrying out of the Mission. We have learnt to trust one another as brothers and fellow-workers.

"Praise God from Whom all blessings flow."

(Signed) ARTHUR F. WILLIAMS

November 17, 1923

Hon. Canon Napier Cathedral

My next Mission was in Wellington, the capital of New Zealand. I broke my journey at a place called Otaki, about two hours' journey from Wellington, to visit a sanatorium for tubercular cases, where the Bishop of Wellington met me and took part in the service. I caught the next train through, and arrived at Wellington later in the evening of November 3rd.

Wellington is a city of big engineering works, but it is not ugly, much the reverse. The harbour with its up-sweeping hills, timbered and terraced to their summits 500 to 600 feet above the business streets on the water front, and in the distance the snow-sprinkled peaks of the mountains and the high-wooded ranges that lead to the funnel-like harbour entrance, make up a scene that is, in its way, very beautiful.

The services were held in St. Paul's Pro-Cathedral on November 6th, 7th, and 8th. About 1,500 people were ministered to, people having come from long distances to be present. The church was filled. Here, too, all was well organized, and everything went smoothly and harmoniously. One daily paper put it—

That whatever else it might do, the Christian Healing Mission has led to the largest undenominational gathering probably ever held in Wellington. Methodist minister is working together with his Anglican brother, while Baptist and Salvationist are unceasing in the care of the sick and afflicted.

The scene around the cathedral was an animated but also pathetic one. Brilliant morning sunshine greeted the sufferers as they were brought by cars and gently conveyed into their allotted places in the church. All was done without noise or confusion. Another long and sad procession made its way to the altar rails, where I laid hands upon the sufferers, and was followed by the Bishop of Wellington (the Right Rev. Dr. Sprott), who gave the Church's blessing, assisted by the Rev. W. Fancourt and other clergy.

The following are extracts from an account written by one of the clergy :—

Amongst the Missioner's private visits was one to a very old couple who had come down from the country. On Tuesday the husband, hobbling, bent and decrepit, came almost in tears to say that his poor, old blind wife, partially paralysed, had fallen and broken her hip—and so would miss the Mission.

Mr. Hickson went next day, and found a pair of them exceedingly "down." "Come, come, this won't do," he ejaculated. "Cheer up. I won't do a thing till you smile." At last a watery smile crept over Joan's face, and after the blessing, Darby, on his knees, broke out into a quavering *Doxology*! Next day he was found in the churchyard, eager to return thanks, and declaring his own rheumatism relieved and his wife's sight already partially restored! Their gloom was dispelled. Amongst the many healings were: A child with a cast in her eye was found to have both eyes normal.

Roy Wellington (Taranaki) seventeen years old, and nine years unable to use one leg without steel support, ankle-strap, spring toe-lift, and special boot built up one and a half inches (Trentham hospital)—some time after leaving the service he was obliged to discard the boot for a normal one, and walked about in it with comfort; examined by a doctor (for the Mission), who saw no reason why the leg should not continue to improve.

An elderly lady in a chair was wheeled into the rest tent, and being asked if she wished for a motor, declined, got out of the chair and walked to the tram.

An Island Bay man (twenty-four), born with valvular heart disease and some spinal curvature, a lifelong invalid, reached the church almost in a collapse; after the blessing

walked to the tent, almost unassisted, and astonished his parents by walking unassisted from the motor on reaching home.

Boy, infantile paralysis, had his leg straightened.

Elderly woman, almost totally deaf, known to the Rev. W. Fancourt (secretary), had hearing fully *restored*.

A "Dominion" staff member recorded that the calf of one leg, shrunken, had filled out almost to normal within twelve hours of the service.

A man who went into the church on crutches was afterwards pursued by a steward, because he had left them behind. He refused them—"I don't want them any more."

I left Wellington by boat on the evening of the 10th November and arrived in Nelson (South Island) the next morning at 7 a.m. In spite of the early hour we were met by Canon Dart and some members of the congregation, who had come out at 6 o'clock expecting the boat to come in then, but owing to an exceptionally low tide, we were held up outside for another hour.

Nelson is one of the prettiest places I have seen in New Zealand, and is well described as the "Garden of New Zealand." It is set in a deep bay, and its record for sunshine is unequalled by that of any other town in the Dominion.

I addressed the workers and intercessors in the cathedral on Monday, 11th. The Mission was held on the first two days in All Saints Church, as being more suitable for the sick people, there being so many steps to the cathedral, and if one escaped these, there was a hill to climb, but the third day the service was held in the cathedral, as the congregation wished it.

Bishop Sadler, of Nelson, and the Dean of Nelson assisted at the services, giving the Church's blessing.

In my experience most of the healing is gradual, but it sometimes happens that a patient is healed instantly, and at Nelson one young woman who had worn glasses for twenty-six years was able to discard them, and could read the closest print.

In another case, a girl who came from the church in

charge of an elderly woman, was asked if she would like to go to the rest-room, and to her companion's astonishment answered the question. The girl had been quite deaf, but could then hear anything said to her in a normal voice.

While the Mission was being held in Nelson, Archbishop Julius preached a sermon in Christchurch, and the following quotation is worth noting. Speaking of the Healing Mission, he said that—

The biggest gain of the Mission was not the healing of the sick, but that it was teaching the people how to pray. He had never seen prayer used so much as it was being used now. When they saw a thousand people gathered together in prayer as they did on Thursday nights, they realized what great good the Mission could do, not only for the healing of the sick, but the healing of the country, and the Government, and the poor sick nations. When they were all doing that, they would be doing their duty.

At the Thanksgiving Service after the Mission in Nelson, held in the cathedral, the sermon was preached by the Rev. J. McNeill, minister of the Presbyterian Church, and Bishop Sadler also gave an address.

In the afternoon during the Mission I visited the mental and public hospitals, and several people in their homes who were too ill to come to the services, and I also went to the Girls' College and to the Boys' College, and gave them a short address.

The Vicar of Nelson writes :—

ALL SAINTS VICARAGE, NELSON,

December 24, 1923

DEAR MR. HICKSON,

Nelson has never had such gatherings for prayer. During the time I have been here it has been always a gathering of the faithful few for such a purpose, but on the eve of the Mission we finished with a crowded church.

The presence of Christ was very real to us during the days of the Mission. The work goes on, there is a desire to pray as never before, and we anticipate a real revival of spiritual life in the community in the days that are coming. As to

cases of healing, there have been a number of marked improvements :—

E. J. had a large goitre; this has now almost gone. A. S. was very deaf, and can now hear and enter into the service in church.

Let me quote from some of the many letters I have received. M. A. C. writes : " All the heaviness of the cross I am carrying seems to have fallen from me like a cloak. The vision of Jesus Christ is always with me."

H. F., a bad heart case, writes : " From the moment when the prayers of the Church were first offered on my behalf I found great relief, pain almost ceased, and the breathing became quite natural; moreover, I am gaining strength day by day."

C. P. says : " My eyes, which have for a long time been very bloodshot each morning, through the rheumatism I have been suffering from for years, were this morning perfectly clear."

M. B. writes : " I am so much better that it is nothing short of a miracle. I have suffered for over thirty years with internal trouble, and have been to many doctors, but have always had the same reply, ' Nothing to be done excepting an operation.' For a fortnight now I have been so much better, that sometimes even to myself it seems incredible."

I. P., a case of a completely broken-down nervous system, is making a wonderful recovery, and is now able to get up and go out a little by herself.

These are but a few of the many testimonies I have personally received. It was one of the most wonderful experiments in my life, and I shall always thank God for it.

With best wishes for Christmas and New Year,

Yours very sincerely,
(Signed) F. PRING ROWE

The *Nelson Diocesan Gazette* contains the following article :—

Words are wholly inadequate to describe an experience which quietly reshaped the lives of hundreds of people. Things which lend themselves most easily to description somehow faded into the background. All the details of organization worked so smoothly and naturally as to obtrude themselves no more than does the quiet movement of the lungs or the beating of the heart when one is reading or writing. The words of the Missioner have been reported over and over again in the daily Press; there was nothing we had not read or heard before. The details of the service differed little

from a solemn Communion service ; the personality of the Missioner seemed to attract the attention no more than the personality of the celebrant at Holy Communion. The patients came quietly up to the altar rails ; the missioner laid his hands upon them one by one and prayed the Lord Jesus to heal them ; the Bishop blessed them with the blessing of the Church. That was all. We cannot explain, but we were back in the morning-time of the Church's faith ; the staleness of the Gospel message was gone. We were standing there with those five hundred who saw the Risen Lord on the hillside of Galilee. To our utter astonishment we realized the amazing good news of God. The Lord Jesus is here, alive. He is vindicating the character of God. All our doubts, fears, and questionings are swept aside. How blind we have been. Beyond all shadow of doubt the Risen Lord is here ; He will be with us to-morrow and through all the days, not a dead Christ, but here alive, able to heal both body and soul !

What a shock, then, to be asked, " Was it a success ? " Why, we had almost forgotten about the Missioner. The Lord Jesus seemed so real, and in simple faith we had been asking that others might realize His presence too. We had forgotten our own needs, forgotten all about healing. " Jesus is here ; He is alive. " That fact overshadowed everything. Christ the Ascended Lord, at the right hand of the Father, even now pleading for us and for all for whom He died, interceding for us and for those sick and suffering ones whose names we brought to God through Him. Then those evening intercession services, when it seemed so natural and easy to pray, that we knelt in simple faith, amazed at our past dullness and stupidity. Last of all, the great service of thanksgiving, when without any pretence or feigned gladness, we took up the joyful cry of the Psalmist, " Praise the Lord, O my soul, and all that is within me praise His Holy Name. "

Many will have forgotten the actual words of Mr. Hickson's addresses, but none will forget how clear he made it that God's Will for us is health of body and soul. All will remember the Rev. J. R. Young's striking illustrations from the life of Sadhu Sundar Singh, and from the work of stretcher-bearers at the front.

As was fitting, on the last night our Bishop summed up for us in words of burning eloquence all those thoughts of awe, reverence, adoration, praise, and thanksgiving that came thronging through our minds. He lifted our hearts up to God ; yet, lest we should be swept away on a flood of

emotion, he kept our feet on solid ground as he reminded us again of the doctrine of the Incarnation and its practical import.

During the Mission Mr. Hickson met in conference with the following clergy and ministers: The Bishop, Archdeacon Carr, Canon J. F. Coursey, the Revs. A. J. Farnell, J. W. Bloyce, D. R. Hay, G. F. Neligan, J. A. Jermyn, A. C. Purchas, J. R. Young; T. N. Cuttle (Presbyterian), E. Harris (Presbyterian); W. James (Wesleyan), Captain Lamberton (Salvation Army). In a spiritual autobiography, immensely interesting, Mr. Hickson threw many sidelights upon the subject of Spiritual Healing. One noted with deep satisfaction that the grounds of his belief and practice were both Spiritual and Catholic. To some clergy not the least interesting part of the striking address was Mr. Hickson's account of how the idea that sickness and disease is God's Will crept into the Church's teaching. The Early Church, full of faith, exercised the Ministry of Healing; but increasing worldliness undermined the faith of clergy and people; diminishing faith spelt increasing powerlessness. Then to save their faces the clergy began to teach, unofficially, that God did not will to heal always. Gradually the weakened Church adopted this theory until it became embodied in such services as the Visitation of the Sick, where we are openly taught "Whatever your sickness, know ye that it is God's visitation." Here is clear evidence of lack of faith leading to perverted teaching.

If Mr. Hickson's explanation is correct, then it carries with it an awful warning, in view of the attempt to revive Spiritual Healing as part of the normal ministry of the Church. The exercise of Spiritual Healing will not depend upon the discovery of specially gifted clergy, but upon the maintenance of the corporate faith of the Church at a very high level. Once the tide of faith begins to ebb, the power to heal in the Name of Christ will disappear. Therefore the next pressing business of the Church is to organize the faithful and, as the corporate faith develops, other steps will be taken quite naturally, until Spiritual Healing once more resumes its place in the regular ministry. As a practical outcome of the conference all the clergy have begun to form prayer groups.

We left Nelson on Sunday, the 18th, and motored to Greymouth, some 200 miles away.

The Mission Services here were held on November 20th and 21st. I addressed the workers on Monday 19th, and

the clergy on Thursday, thus enabling us to leave Greymouth on Friday.

The Bishop of Nelson, the Ven. Archdeacon Carr, and other clergy took part in the Healing Services.

There was the same sad and pitiful procession of cripples, blind, and other organically diseased people, who went forward to the Sanctuary, where they were ministered to.

A remarkable instantaneous cure was that of a woman who had a withered and useless hand for twenty-seven years. After the laying on of hands she was able to move her hand and all her fingers, and that day could use a knife and fork when eating her dinner.

I visited the Mental Hospital and the Grey River Hospital, and ministered to some inmates of the Mental Asylum at Hokitika, who had been brought to Greymouth to the Mission.

The following is an extract from *The Grey Star* :—

Never has a bigger congregation packed its way into Holy Trinity Church than that which attended last evening to hear the address upon the Christian Healing Mission. Every available seat was taken. The congregation was remarkable in two respects—the number of different denominations it represented, and its earnest character.

The service, which was conducted by the Bishop of Nelson (the Right Rev. Dr. Sadler), was joined in whole-heartedly, and the scene in the church was most impressive, a pathetic note being lent by the presence of many patients who are attending the Mission—the halt, the lame, and the blind.

Speaking to intercessors, Mr. Hickson said he thought they all felt that they did not get the comfort they ought to get in their prayers. Speaking as a layman, he did not think that people had been taught sufficiently how to pray. Very often he found that the services of the Church, and even the Lord's Prayer, were just run through. The heart did not come into them, and the prayers were "merely gabble." One could not for a moment think that people were speaking to God when they went through the Lord's Prayer at such a pace. Prayer was a yielding of one's whole self to God, so that God's Holy Spirit might make intercession through them. Nowadays prayer very often did not go beyond the roof of the church.

He once had a vision, said Mr. Hickson, of the people

going through this world. They were all carrying burdens, and he noticed how differently they bore them. Some had much heavier loads than others, but carried them much more cheerfully and uncomplainingly. One young girl was carrying her heavy burden smilingly. What was the secret? It was prayer. He saw a woman in the Heavens, and she was on her knees in prayer. Then from the Heavens he saw a streak of light coming down, and resting on the girl in the world. The woman in Heaven was the girl's mother, and the light of God's Love was shining down on the daughter and helping her in answer to the prayers of her mother. God did answer prayer. He gave in answer to prayer His own Divine Healing, His comfort, His life, His peace.

My next Mission, at Christchurch, was a full and wonderful one. The journey there was memorable, through the wonderful Otira Gorge. At one time the train did not run right through to Christchurch, but part of the journey had to be done by car. Now, however, a great tunnel five miles long has been made through the mountains which divide the fertile plains of Canterbury and the west coast. It is a lofty range of rugged precipitous mountains with snow-covered sides, and through them has been made a road compared with which, in dizzy boldness of engineering and roadmaking, most are tame and prosaic. It zigzags down the mountain-side to a depth of nearly 1,500 feet. The mountains on both sides rise to a height of 7,000 feet, and are in places densely wooded, and in the gorge below flows the Broken River, of a wonderful hue, almost opalescent, the colour caused possibly by the melted snow-water which, with the grey pebbly bottom and the cliff-like sides, made a never-to-be-forgotten picture. It was all beautiful and almost beyond description. After leaving the mountainous regions we came to the flat plains of Canterbury and to Christchurch.

The Archbishop of New Zealand, the Rev. Canon Mutter, the Rev. Townsend Hanby, and others came to meet us.

Christchurch is really more of an English town, and its surroundings are more like England than any other part we have seen in New Zealand. It is the provincial

capital, and with its broad, clean streets, substantial and pleasing architecture, its open squares, public parks and gardens, and with the placid River Avon winding through, it is a veritable piece of England transplanted to the Antipodes. It is surrounded by rich agricultural and grazing land, which stretches out to a great distance towards the hills.

I addressed the workers on Monday, November 26th, and the Mission Services were held on 27th, 28th and 29th. And I gave my address to the clergy with regard to the carry-on work on Friday morning at 9.30 a.m.

The services here were held in the cathedral, a beautiful large building of Omaru stone. The organization of such large services and the handling of so many sick people called for no mean management, and the whole organization was an exhibition of thoroughness in every detail. Large tents were put up outside the cathedral for rest and refreshment rooms, and there were beds there for some to stay all night and rest from the exertion of travelling.

The tents were lit by electric light, and in the kitchen tent there was water laid on, a telephone, gas, and an electric fan.

Altogether there must have been some 3,000 sick people ministered to during the Mission here, and there was a very large number of clergy, nurses, intercessors, and workers, who came up for the blessing afterwards, and the boys from Christ's College, who were "on guard" at the time, also came forward for the blessing.

Here, as in other places, every one was very kind, and the clergy and members of the congregation were anxious to do all they could to make our stay in their city enjoyable. Altogether it was difficult to express our appreciation of all that was done for us.

A special correspondent who was present at the services writes :—

The Mission has come and gone, leaving behind it the greatest of all wonders—peace and happiness to those who

were prepared, to many relief, and to some healing. It is quite beyond all expectation. The results can never be measured, nor should they be attempted, as they are so far-reaching and penetrating.

Fine weather favoured the three days of our Mission. Everything was in readiness to receive the patients. The organization worked without interruption. The cathedral, with a holding capacity of over 1,000, taxed to its utmost for seating room. Six hundred intercessors for the three days supported Mr. Hickson and the sick in prayer. Before beginning the service in the cathedral, Mr. Hickson went into the tent where mental cases, and those not suitable to be among others, were dealt with. A small group of women knelt in intercession as the hands of the Missioner were laid on many deprived of reason, and on the little ones of deficient intellect. Behind each patient knelt those who were pleading for their dear ones, to whom the Missioner gave a word of comfort. Then followed the blessing of the Church by the Archbishop—during this time the congregation in the cathedral knelt in silent prayer.

After Mr. Hickson had received authority from the Archbishop for the laying on of hands, he went up into the pulpit and delivered his address and then ministered to the sufferers. The chair and stretcher cases were dealt with first. Then the Missioner, followed by the Archbishop and a priest, returned to the sanctuary, and the children made their way up to the altar rails, followed by the adults. It was a pathetic procession. As they came away they were taken care of by loving hands and refreshed with tea, etc. Questions were not asked, as they were all sheltered from an inquiring public.

It was then that instant cures were seen. A mother sets her hitherto helpless child on the ground, and the child got up and walked away for the first time in its life. But it was not at the time that one expected to see results. They are coming in every day from somewhere.

One woman showed me her throat which had troubled her greatly. It was quite normal. A few hours previously she had been troubled through pressure of a goitre. Another woman came to me. She had been in a similar condition, but was now normal.

A woman with a malignant growth in the breast has lost nearly all pain, and the hardness and contraction are wonderfully better.

"See, nurse, I have given up my glasses. I can see right down the road. Isn't it lovely?" was the joy of the same woman.

Many I met are relieved and fully believe the work of healing has begun in them. The afternoons were spent visiting the institutions, the first being Quail Island, on which are housed eight lepers. As we came in sight of the little landing-stage, we saw a group of lepers standing under some trees, watching for the launch which was to bring to them the message for which they had so long waited and prepared.

The Archbishop, the Missioner, a few doctors, and a priest made up the small congregation. After a short, suitable address, the men received the laying on of hands and the Church's blessing. They seemed fully alive to the reality of it. The next two afternoons were spent in visiting the general, mental, and tuberculosis hospitals. Many there spoke of the joy and peace they received.

The Archbishop and clergy are quite alive to the necessity of following up the Mission while it is fresh in our minds. Preparation through prayer circles, intercession services, and more study of the Bible must be the ground on which we should make our stand, and then it will not be the few who are healed in soul and body, but the many.

Leaving Christchurch on Saturday, December 1st, at 8.50 a.m., we travelled by train to Dunedin. Dunedin, called the Edinburgh of the south, is situated at the head of Otago Harbour. On all sides one heard the Scotch tongue, and one gathered that here those people who come out from Scotland settle down, and in Christchurch the English congregate.

The services were held in the beautiful new cathedral. I gave the usual address to the workers and intercessors on Monday, December 3rd. The Healing Services were held on 4th, 5th, and 6th, the address to the clergy regarding the carry-on work being given on Thursday night at 8 p.m.

There were on an average 550 patients each day of the Mission, and all were ministered to, the clergy, nurses, intercessors, workers, etc., coming up for the blessing afterwards.

The Bishop of Dunedin, Dean Fitchett, Archdeacon Curzon Siggers, and the Rev. Bryan King assisted during the services, and several clergy and ministers of other denominations acted as helpers in the body of the church.

My afternoons were very busy here. There were many institutions to be visited, among them the hospital, Seacliff, and Orokonui Institutions for mental cases, the Montecillo Red Cross Home, the Benevolent Institution, and the Convalescent Home.

We retraced part of the way we had come from Christchurch and arrived at Timaru, a delightful little town lying at the harbour's edge. The church, St. Mary's, is quite one of the most beautiful we have seen in New Zealand. Built of stone, with wonderful polished granite pillars and fine stained-glass windows; it is a church to be remembered.

The Archbishop of New Zealand came from Christchurch to be present at the service, and the Ven. Archdeacon Julius, the Rev. P. Carrington, and others also assisted.

My address to the workers was given on December 10th, and the Mission Services were held on 11th and 12th. I also addressed the clergy regarding the carrying on of the work.

The organization here was perfect, as it has been all through New Zealand, and all helped willingly and worked together harmoniously. Over 1,000 patients were ministered to, 600 people coming from Oamaru by special train, patients and intercessors, a fleet of nearly a hundred motor-cars meeting them at the station and conveying them to the church.

Archdeacon Russell, of Oamaru, in speaking of the return journey, said :—

We had a most happy journey back from Timaru on Wednesday, and in going through the carriages, found everybody full of praise for the spiritual blessing received and several already rejoicing in marked physical benefit. One almost hopeless case of St. Vitus's dance had been marvellously improved; a girl from the high school, who wore most powerful glasses, was able to leave them off in the train, and other cases I will send in—I am sure a whole sheaf of testimonies.

Leaving Timaru for Rotorua in the North Island, we travelled *via* Lyttelton and Wellington, and motored from

Wellington to Napier, 200 miles. Then, after a night's rest, we continued our journey to Wairakei, where we stayed over night, afterwards completing the journey to Rotorua.

At Wairakei we visited the Geyser Valley. It is the most interesting thermal region in the Dominion; there are hot pools, spouting geysers, and wonderful steam vents. Karapiti Blow Hole is said to be the safety-valve of New Zealand, the pressure of steam being such that pennies, pieces of wood, and, in fact, any substance thrown into the mouth of the blow-hole, is immediately ejected with great force. It was all very weird, and one did not quite know whether to like it or not. On our way to Wairakei we passed the famous Huka Falls and Lake Taupo, the largest lake in New Zealand. We left Wairakei on a day of wind and dust, and the fine powdery pumice made things rather uncomfortable and the road was not good, so we were not sorry to reach Rotorua; but the journey from Napier to Wairakei had been through the most beautiful scenery, and again we marvelled at the beauty of the Dominion.

I addressed the workers at Rotorua on Monday night, December 17th, and the Mission was held on 18th and 19th, the address to the clergy being on Thursday morning.

The services were held in the Maori church at Ohenemutu, as the European church was too small to hold the large number of patients who came forward for healing. There were over 700 people afflicted in various ways, who came as patients.

The Maori church, which is built on the shores of Lake Rotorua, is surrounded by what is known as a Maori Pa, and the hot springs and pools are all over the ground. It is a particularly fine church, the only one of its kind. The walls are panelled with flax and reed work, called by the Maori "tui," which means "sewing." It is finely woven work, something like canvas work, in designs, all of which have a meaning to the Maori, and is generally done in black and white flax, picked from the plants and prepared

and dyed by the people. The woodwork is carved with Maori designs, the rafters painted in colour, all the designs having a meaning, and in some parts of the walls the covering is coloured reed-work.

The Europeans were ministered to first, and then the Maoris came and had their service, and were ministered to. It was interesting to see the old Maori people, with their tattooed faces, and the young and more modern ones, who seldom follow the old custom of being tattooed, kneel together at the altar.

On Tuesday I visited the King George V Hospital, where there were between eighty and ninety afflicted children and adults, and on Wednesday a service was held in St. Luke's Church for chair cases, and those who were too ill to be taken down to the Maori church.

I spent Christmas with my sister and her family at Rotorua, and stayed there and at Timaru for rest until January 19th, when I journeyed south again to Invercargill to take my last Mission. This was not only my last Mission in New Zealand but the last in my five years' world tour.

At Invercargill I was met by Canon J. A. Lush, who gave us hospitality at the Vicarage, and showed us every kindness.

The Mission had been well prepared for, and the whole of the spiritual preparation and organization fell upon Canon Lush, who, however, had risen to the occasion and worked out most admirably every detail, and with the help of efficient clergy, stewards, nurses, and other willing helpers, everything went through without a hitch.

After the Mission I motored through the Lake district and stayed for a week at Mount Cook. The scenery throughout was simply enchanting, and I shall always be glad that I did not miss seeing what I truly consider to be one of the most beautiful spots in the world.

Neither can I close the account of the New Zealand Mission without special reference to the thorough spiritual preparation and the organization. Of course, we had been learning by experience throughout the whole five years of

the World Mission, but I must say that the work in New Zealand was unsurpassed by that of any other country.

My very best thanks are due to the Rev. H. O. Hanby, who acted as general secretary to the Central Committee of bishops, clergy, doctors, nurses, under the chairmanship of the Archbishop of Christchurch, and to all others who loyally co-operated with them in the various centres where Missions were held.

The help that we received from doctors was of the greatest assistance, and in Christchurch particularly the valuable co-operation of Dr. Sandston was very much appreciated.

Before leaving New Zealand I received the following letter from the Primate, the Archbishop of Christchurch, which I shall always keep amongst my most treasured possessions.

CHRISTCHURCH,
December 8, 1923

MY DEAR MR. HICKSON,

Your visit to New Zealand, on the unanimous invitation of the Bishops of the Province, has been most fruitful of blessing to the Church.

From every diocese I have received witness to great spiritual and physical benefit. In this diocese of Christchurch the preparation for the Mission and the Mission itself have been a wonderful experience of grace and power. With thankfulness to God I have seen the preparation calling forth a spirit of prayer and corporate intercession, beyond anything for which I was looking, with consequent revival of faith in Our Lord as Healer of soul and body.

Of the Mission itself I write calmly as of an experience never to be forgotten by me and my people. The hours of silent waiting upon God, the prevailing sense of a Divine Presence, the manifestation of healing power, sometimes immediate, more often in gradual improvement, of which word is reaching us day by day, and a quiet peace of heart and mind which has taken the place of weariness and despair, are nothing less than a revelation of the Ministry of Healing exercised by Our Lord, committed to His Church, and too long neglected. We are making earnest prayer that this revelation of the Divine Purpose shall not be given to us in vain.

Your anxious care to put Christ and not yourself before

my people makes me the more thankful to acknowledge our debt of gratitude to you for your gracious ministry, courtesy, and devotion.

With very kind regards,
I am most sincerely yours,
C. NEW ZEALAND

On page 233 is a copy of the Archbishop's Licence and Authority to exercise the Ministry of Healing in the cathedrals and churches in his diocese.

The following is an extract from the letter of His Grace the Archbishop of New Zealand to his diocese :—

TO MY CLERGY AND PEOPLE

The main purpose of the Bishops of this Province when they sent an invitation to Mr. James Hickson to conduct Missions of Healing in New Zealand was not so much the immediate healing of the sick as the revival of the Ministry of Healing in the Church. To this end they were able to secure the services, experience, and gifts of one who had given his life to this work.

The Missions have amply fulfilled our expectations. They have broken through the crust of our traditions and conventions, opened our eyes to a fuller meaning of the Gospel of Christ, and revealed Him as the Saviour of men and not of souls only.

In the opinions of some, the Missions ought to have been continued without pause or loss even of a day. It is precisely because I thought otherwise that I have suffered some time to elapse without attempting or giving definite instructions on the revival of the Ministry of Healing in this Diocese. I felt that it was impossible to estimate rightly the permanent value of an experience, new to most of us, and rich in suggestion, without sufficient time for inquiry and observation. Further, I desired to communicate with the other Bishops of the Province, and to await the report of the Committee appointed under resolution of the Lambeth Conference, for the general guidance of the Church, to consider the Ministry of Healing. For indeed, no individual Bishop, nor even a Provincial Church, can safely undertake the ordering of such ministrations.

Now with regard to the Missions of Healing, after the lapse of time it has become possible to arrive at some definite conclusions. First, as I have said, they have broken down to a wonderful extent our conventions and the stiffness which is characteristic of Anglican churchmanship.

CHURCHILL, BY DIVINE PROVIDENCE BISHOP OF CHRIST-
CHURCH AND ARCHBISHOP OF NEW ZEALAND

To our well-beloved in Christ

JAMES MOORE HICKSON

Greeting

WE do by these presents give and grant unto you our
LICENCE and AUTHORITY to exercise the MINISTRY OF
SPIRITUAL HEALING within our DIOCESE OF CHRISTCHURCH,
New Zealand, in the Name of the FATHER and of the SON
and of the HOLY GHOST, and we commend you to the GRACE
OF GOD and the guidance of the HOLY SPIRIT.

Witness whereof we have caused our EPISCOPAL SEAL
to be hereunto affixed.

Dated this twenty-seventh day
of November in the year of
OUR LORD one thousand nine
hundred and twenty-three and
in the thirty-fourth year of our
consecration.

(Signed) C. NEW ZEALAND

(Seal)

Then, and apart from any physical healing, there has been, beyond all question, a great awakening to spiritual life, and recovery of spiritual health, abundantly manifest in prayer and service, to an extent hitherto unknown to us. This of itself cannot, and has not, failed to influence the health of the body. It has quickened the hope of many, given them a new outlook on life, and an assurance that bodily sickness and infirmity are not according to the Will of God. It is also certain that many sick folk have been healed of their infirmities.

Thus we have been assured that the power of Christ to heal the whole man is with us, through the ministry of His Church.

I now give instructions for the use of the Ministry of Healing as shortly as possible, and subject to revision when the Bishops of the Province meet in August next. These I desire to be observed, so far as possible, throughout the Diocese :—

1. That at the Holy Communion, on the second Sunday in each month, special intercessions be made for the sick, and by name for those who desire the prayers of the Church.

2. That effort be made to form or maintain Prayer Circles, and other intercessions.

3. That careful provision be made for the preparation of sick persons desiring the Healing Offices of the Church.

4. That on application, or when occasion requires, the sick, either as individuals, or in small groups, shall receive the Imposition-of-hands with prayer.

5. That such public services of Healing may be said either before or after a celebration of Holy Communion ; after the Third Collect at Morning or Evening Prayer ; or at other times. There must be no Service of Healing during the celebration of the Holy Communion itself.

6. At such public services, either a priest, or a lay-person duly appointed, may minister healing by the laying on of hands, provided that a priest is present to give the Blessing. But if the sick person desires to be anointed, the priest alone, whether in the house or in the church, but not at a public service, may anoint with oil, in the presence of a few faithful persons. The oil, if not blessed by the Bishop, may be blessed by the Parish Priest.

A variety of Forms of Service for Unction and the laying on of hands are now being printed. Copies of them will be sent to the clergy. Others may be obtained at the Diocesan Office.

The Bishop has appointed a Council of three persons, Mr. E. H. Stanford, Nurse Maude, and Miss Muir, Matron of the General Hospital, to supply information and give every

possible assistance in these matters to those who desire it, and to procure such literature as may be required. Application must be made to Nurse Maude.

God grant that these few words of counsel may be helpful to my clergy and people, and a comfort to the sick.

C. CHRISTCHURCH,
Primate of New Zealand

CONCLUSION OF THE HEALING MISSIONS AND THEIR MESSAGE

This chapter ends my world tour, which took from March 1919 to April 1924.

In the main I have given the reports and views of bishops, clergy, Press reporters, and other responsible persons who were present at the Healing Services, and in a position to give an opinion worthy of consideration as to the value of the Missions, not only from a physical healing standpoint, but as they affected the spiritual welfare of the Church and people.

As to the reports of physical healing, I do not put them forth with the idea that they are of much scientific value, for naturally the medical world will ask—"Where are the medical certificates of diagnosis and cure?" I can only reply that I have none and am not likely to have them, for I have learned that it is not reasonable to expect the medical profession to prove our case for us. I can only say, here are testimonies—for what they are worth—from people of more than average intelligence who speak of what they know from being present at the Missions, and from many who have experienced healing for themselves.

One may reasonably question some of them, for there is often a tendency when writing in the fullness of heart, unwittingly to exaggerate, and then again, some accounts were written shortly after the Missions and sufficient time had not been given to test the permanence of the cure. Again, one cannot always be sure that persons were really suffering from the disease stated—even though their doctor had diagnosed it as such, for even doctors at times make mistakes.

But suppose we make provision for all these deductions, that surely would not dispose of all this great mass of testimony, which is confirmed in place after place and country after country, and by people of repute and intelligence; also, what has been given in this book is only a very small part of the testimony which has come in.

And further, it has been our experience that the healing is gradual, and only very exceptionally are cures instantaneous, so all those later reports, which come in sometimes months after, are not recorded, and a very large percentage of those who receive benefit do not return to give thanks, and therefore are unknown until some day one meets them and they tell what great things were done for them.

There are many who say: “Whereas I was blind, now I see.” There are many who were paralysed and who regained their health and strength. Many deaf, who can hear. Many healed of clubbed feet—and so on. The fact remains that people have been healed of all manner of sickness and disease through the laying on of hands with prayer in the Name of Jesus Christ. And there is the testimony of it in the accounts of these Missions.

Some say: What about the many who were not physically healed? Was their last state worse than the first? I think the answer is given in the foregoing reports of Missions. All were not healed, but all received a spiritual blessing which lifted them above their infirmities, and made it more possible to bear them until such time as they are able to receive God’s healing, either through spiritual or physical means.

The pastoral letter signed by the Archbishops and Bishops of Australia touches upon this point, saying:—

Many sufferers, apparently uncured, instead of being “bitterly disappointed” and “alienated from a faith which had failed them,” as we were warned they would be, are conscious of a new life within them and a new outlook on all life. Their spirit has been healed of its fear and anxiety.

But our faith in Christian Healing does not rest upon the physical cures of this Mission, or any other Mission, or of what has been done in answer to the prayer of any individual, or company of persons. No, it rests upon a much firmer foundation than that—it rests upon God's Word, upon the promises of Jesus Christ, upon our belief in Him.

If there were *no* healing resulting from the Healing Services of the Christian Healing Mission, as Christians we should still be bound to believe in Christian Healing if we believe in the word and promises of Christ.

If the Church has no power or authority from Christ to heal the sick, then Scripture is untrue, and we as believers have been misled, and the Church is misleading others by giving to them a Gospel which contains promises which cannot be taken at their face value. In fact, we are forced to the conclusion that, if Christian Healing is a myth, the teaching and promises of Christ are untrue.

If, however, it is all true—that Jesus Christ is the same yesterday, to-day and for ever ; that He is with us to-day and always as He promised to be ; that He gave to His Church the power and authority to heal the sick as well as to preach the Gospel, with the promise : “ Verily, verily, I say unto you, he that believeth on Me the works that I do shall he do also ; and greater works than these shall he do ; because I go unto the Father,” then what a crime it is that the Church is not fulfilling her commission to the sick and suffering, who are in pain and distress, and calling out on every side, “ God help me.”

Apart from the physical healing, we have the overwhelming testimony from archbishops, bishops, clergy, and people of the wonderful spiritual uplift and inspiration which has come in as a flood, and brought new life and hope to the whole Church, and to communities where the Missions have been held. This has been so apparent that it cannot be denied. Everywhere it was felt that the work was not of man, but of God.

4. Four things stand out clearly before us :—

1. The appalling amount of physical, mental, and spiritual suffering there is in the world, which lies beyond the help of man ; and the great need of the Healing Saviour.
2. The wonderful faith of the people, and their readiness to step out in the Name of Jesus Christ, and their desire to be led by the Church.
3. That the time is ripe for the revival in the Church of this Ministry of Healing ; the splendid opportunity which God offers, and the grave responsibility which rests upon us if we fail to respond to Christ's call in this our generation.
4. How incomplete and inadequate the Church's Ministry is, and also that of Medical Science, without the use of the spiritual gifts and powers, with which the Church is endowed ; and the need for closer co-operation of doctor and priest in the work under Christ, the Healing Saviour, for the full and complete redemption and healing of the bodies and souls of men.

The Church is working mainly for the soul's salvation, the medical profession is trying to stamp out disease. Christ is the Great Physician of the body, and the Saviour of the soul. His work was, and is, to give full and complete redemption to man's whole being, and to fit us for the Kingdom of God.

If the world is to be freed from sickness and suffering, it must be free from sin—the root cause of all disorder, physical, mental and spiritual—and the starting-point is repentance. When man's heart is changed, the world will be changed. Then the one prayer will be : “ THY KINGDOM COME, THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN ” ; and the way will be prepared for His Kingdom on Earth, and there will be no more crying and no more pain, the former things will have passed away : “ Behold, the tabernacle of God is with men, and he shall be with

them, and be their God ; and he shall wipe away every tear from their eyes ; and death shall be no more ; neither shall there be mourning, nor crying, nor pain any more : the first things are passed away." As in Heaven, so will it be on earth—surely this is the vision which Christ gave to us. Surely it was for this He worked, and suffered, and died upon the Cross. And if the victory is to be won, it will be by the power of Christ *through* man, for there is no other Name under Heaven by which we can receive health and salvation, but only the Name of Jesus Christ. ✓

CHAPTER X

THE MANIFESTATION OF GOD

THE SIGNIFICANCE OF THE HEALING WORKS OF CHRIST

WE constantly find in the writings and utterances of Christian teachers a certain depreciation of the Healing Works of Our Lord. This is difficult to understand, except as the natural corollary of the strange view that a state of sickness and disease is, in many cases, at any rate, a state of blessedness. The origin of such curiously un-Christian thought is not easy to trace, unless it be due to the influence of the Manichæan doctrine which pervaded the Church of the Early and Middle Ages.

Those who hold this view are driven to various expedients in their attempt to explain away Our Lord's unwavering attitude of opposition to all sickness and disease. And the greatest obstacle in their way is the fact that Our Lord co-ordinated with His Ministry of Healing the soul His Ministry of Healing the body. Teaching and healing in Our Lord's Ministry were carried on simultaneously ; not that He taught that the body is, *in itself*, of equal importance with the soul—obviously it is not, and Our Lord also plainly pointed this out—but that it is of importance as forming an essential part of man's triune nature, and therefore involved in His Redemption. Hence the very important place which He gave to His work of healing the bodies of men and the prominent position he assigned to it as forming a distinct though inseparable part of His Redemptive Ministry.

Never does Our Lord show any kind of reluctance or constraint in this work of bodily healing. On the contrary, He was always ready and willing and eager to impart healing, whenever and wherever He saw the need of it. Faith in Him was the one thing needful for healing. Where that was lacking, and there only, did inability to perform His "mighty works" appear; and even then, far from any reluctance appearing in Our Lord's attitude, some sick folk did receive healing—but, we are told, "He *could* there do no mighty works . . . because of their *unbelief*" (St. Mark vi. 5).

The evidence of Our Lord's universal and, so to speak, indiscriminate healing of disease is too full and clear to be explained away. St. Matthew, who gives the fullest account of this side of Our Lord's work, gives us no less than nine distinct instances of the generous and unrestricted healing of multitudes of sick folk—apart altogether from the many individual cases he records. He tells us that Our Lord "went about *all* Galilee . . . preaching the Gospel of the kingdom, and *healing all manner of sickness, and all manner of disease among the people*" (chap. iv. 23); that "great multitudes followed Him and *He healed them all*" (chap. xii. 15); and similar statements may be found in Matt. viii. 16; ix. 35; xiv. 14; xiv. 36; xv. 30; xix. 2; xxi. 14.

An impartial examination of the Synoptic Gospels reveals to us how practically unlimited were Our Lord's efforts to destroy "every sickness and every disease" among the people who constantly surrounded Him. Any "over-statement," if such there can be, is to be found in the Gospels and in the Acts, not in present-day utterances and writings.

Perhaps the clearest indication of Our Lord's own estimate of the importance of His Healing Works is that given in His interview with the disciples of St. John Baptist, who were sent by their master to entreat Him to give some renewed assurance of His Messiahship. Our Lord makes no mention either of His teaching or of the

remarkable influence that drew such multitudes around Him to hear His words. He makes mention only of Isaiah's prophecy concerning the coming Messiah, which He Himself is fulfilling before the eyes of the people, and gives *that* as the assurance that had been asked of Him. "Go . . . and tell John what things ye have seen and heard ; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached " (St. Luke vii. 16-23). That He is the Healer of men's *bodies* as well as their souls, *that* He redeems the whole man—*that* is the proof that He is, indeed, the promised Messiah.

There are some, again, who seem to think that Our Lord deprecated attention being called to many of His acts of healing, because He feared that their importance might be exaggerated. A certain prohibition of the indiscriminate publishing abroad of His various acts of healing we certainly do find in the Gospel narrative ; but the reason for it appears to be, not lest the significance of the works should be overrated, but lest a materialistic view should be taken of what was purely spiritual work ; for purely spiritual it was, and is, though manifested on the physical plane. This very natural tendency Our Lord would desire most strongly to discourage. So to some—those least able to grasp spiritual truth—the command was " See thou tell no man " ; while to others it was, " Go home to thy friends and tell them how great things the Lord hath done for thee."

Our Lord's work of healing presents to a mind unbiased by the prevalent belief in the " blessing " of physical infirmity the clearest possible proof that He recognized all physical diseases as manifestations of evil, and contrary to the natural laws of God ; the work of the devil, and as such to be destroyed. Let us see to it that we do not exalt as " blessings " the things which our Divine Master destroyed as evils—" lest haply we be found even to fight against God."

OUR LORD'S ATTITUDE TOWARDS SICKNESS AND DISEASE

Our Lord was conscious, as man, of perfect union with God in the work of healing. He looked upon the diseased and infirm as children to whom He had been sent to preach deliverance and to bring healing, and His heart was moved with compassion at their condition. He looked upon disease and infirmity as powers of evil, and it was in overcoming the evil that the works of God were made manifest and God glorified.

Notice His words in the case of the woman whom He loosed from the "spirit of infirmity": "Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath Day?" (St. Luke xiii. 16).

His attitude towards the fever from which Peter's wife's mother was suffering was one of rebuke: "He stood over her and rebuked the fever and it left her" (St. Luke iv. 38). Again, he says, "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you" (St. Matt. xii. 28).

There can be no doubt that in His Ministry of Healing God, made manifest in Jesus Christ, was destroying the works of the devil (St. John iii. 8). It was a direct conflict with evil.

Again, we never hear of Jesus speaking of the diseased as those whom God hath bound, but "whom Satan hath bound." We could never think of Jesus giving disease to anyone—it would be a horrible, impossible thought; He only gives help and healing. Why, then, do we think of disease as coming to us as the direct Will of God for us? Christ is the revelation of God, and in all His thoughts and words and deeds He reveals to us the Will of God and the nature of God: "I am the Lord that healeth thee." God's Will is our health—physical, mental, and spiritual. And through all the disease resulting from man's turning away from the Source of Life we see God working to draw him back to reunion and wholeness. The life of Jesus Christ

is the manifestation of the unchanging love of God, coming down to and meeting man's need, to bring pardon and healing to all who turn to Him.

He never withholds His healing from those who come to Him to receive it, and when the leper asks the question that is in many hearts to-day, "Lord, if Thou wilt," Christ answers, "I will."

Now, if this unclouded faith in the Father's Will to heal is the faith of Our Lord as the perfect channel of healing, our clouded faith must be a source of weakness in us, and wherever our attitude towards disease differs from that of Our Lord, we must be at fault. The Church to-day needs to accept Our Lord's attitude towards sickness, disease, and infirmity, to realize that they are powers of evil, to fight against them single-heartedly but unitedly, and to overcome them in the power of God through Jesus Christ.

We have to consider whether on this whole question we are right in affirming that sickness is sent by God. It really appears that it is sent by God, just as far as, and no farther than, sin is sent by God. In both cases God permits, but does not will it to be so.

It is true that those who have patiently borne pain and suffering for Christ's sake under perhaps some weakening disease, have daily grown nearer to Him. Here we see God bringing good out of evil, and making all things work together for good to them that love Him. But do not let us lose sight of the fact that the disease is evil, and that the aim of Christ was, and of His Church should be, not to accept evil patiently, but patiently to strive for the victory, and in the power of Christ to overcome. Every disease conquered in the Name of Christ is a victory won for God, and God is glorified in His Son.

Do not let us doubt that Our Lord, in healing, is bestowing a gift even greater than that we might receive through patient endurance, for the wholeness to which He restores us is not to be an end but a means ; it is that those whom He heals may, like Peter's wife's mother, arise and minister.

We must face the fact that the thoughts of the world

are not the thoughts of God ; that our attitude has too often been that of the multitude who tried to hush the blind man's cries to Christ. While the power of the Lord has been present to heal we have too often reasoned together, like the Pharisees and doctors of the law, instead of coming to Him in simple faith ; and Christ, looking upon us, must still be grieved at the hardness of our hearts. We need to come to God in the humility of little children, definitely accepting Christ as He has revealed Himself to us, as the Saviour of our spirit, soul, and body, desiring earnestly to "forsake our own thoughts" wheresoever they are opposed to His, and to learn of Him. Then Christ will manifest Himself to us, and by the power of the Holy Spirit we shall be changed until that mind is in us which was also in Christ Jesus (Phil. ii. 5).

The subject of suffering is one too vast to dwell upon at length here, but I should like, if I may, to point out the difference between the suffering caused by sickness and disease and the suffering by which the humanity of Our Lord and His followers is perfected.

Christ came to bring healing to the sick and diseased. We have yet to learn that Our Blessed Lord suffered from disease. We cannot think of Him as ever having been in bondage to Satan : "The prince of this world cometh and hath nothing in Me." Christ's Ministry was to deliver humanity from the bondage of sin, sickness, and disease, and as He draws us to Him to find forgiveness, so He draws us to Him to find healing.

Now we come to the sufferings of Christ Himself, and though we may never fathom the depth of the agony He bore, we may learn a little of the nature of that suffering. We are taught that, "It became Him, for Whom are all things, and by Whom are all things, in bringing many sons into glory, to make the Captain of their Salvation perfect through suffering" (Heb. ii. 10).

What was the essence of the sufferings of Christ ? Was it not the rejection of His love by those whom He loved and longed to save ? The nature of love is to give ; love

is ever proceeding forth from the Godhead, and where love sees, as God saw in fallen humanity, need and distress and peril, there the desire of love to give is more than commensurate with the need. This superabundant love was manifested in the Incarnation of Our Lord Jesus Christ —“ God so loved the world, that He gave His only begotten Son ”—and where men would neither receive His love nor realize their need of it, there we see the suffering of the Redeemer.

Christ wept over Jerusalem, saying, “ If thou hadst known, even thou, at least in this thy day, the things that belong to thy peace ! . . . ”

On Calvary Our Lord was suffering in spirit, soul, and body, the greatest suffering love can ever feel—and which love alone can feel—even rejection by those whom He alone could save.

And in this suffering every Christian who longs to be filled with the divine love has a share, to “ fill up that which is behind of the sufferings of Christ.” This is not the suffering of disease which brings us into bondage to Satan ; it is a share in the Cross of Christ, and as long as there is in the world the spirit that rejects Christ, so long will all in whom Christ’s Spirit dwells suffer in that rejection. In following in the footsteps of Our Blessed Lord we go through Gethsemane, Gabbatha, and Golgotha, for it is only through such suffering that we can be made perfect. St. Paul shared this suffering—“ My little children, of whom I travail in birth again till Christ be formed in you.”

I think that we, as Christians, ought to ponder seriously the thought that in withholding the Ministry of Healing from those whom Christ came to heal we are rejecting the love of God and crucifying afresh the Lord of Glory. And as the call of the Healing Saviour comes to individuals, so it comes now to His Church as a whole, to His own Body, and we must see that in our generation we are faithful to our trust.

The Early Church was a healing Church. Will the same

be said of the Church in the twentieth century, or will Christ be among us as our Healer, still despised and rejected of men, a man of sorrows and acquainted with disease?

THE WORK OF THE HOLY SPIRIT IN CHRISTIAN HEALING

The touch of the Incarnate Son of God is the chief factor in Christian Healing. To that we look, for that we long. But the Holy Spirit also has a share in this work. How then are we to distinguish and differentiate His part in the healing of men?

In order to avoid confusion of thought it should be remembered that "the Lord is the Spirit." The Spirit incarnate in Jesus was also "the light that lighteth every man."

1. Certain dispositions of the heart are of primary importance in Christian Healing: "Repentance, whereby we forsake sin, and faith, whereby we steadfastly believe the promises of God." It is the work of the Holy Spirit to convict of sin.

It is also the Spirit's work to endow us with the gift of faith. Faith is a gift of God. However we may long for it, however ready our will may be to believe, we can only say, "Lord, I believe, help Thou mine unbelief," "Lord, increase our faith," till the Holy Spirit inspires our spirit and lightens it with His celestial fire. Then, but not till then, is ours the faith that can remove mountains of difficulty, and embrace and appropriate to the uttermost the healing power of Christ.

2. Again, "This kind can come out by nothing, save by prayer" (St. Mark ix. 29, R.V.). "The prayer of faith shall save him that is sick." "Pray for one another, that ye may be healed" (St. James v. 15, 16, R.V.). But here, again, we have to say, "Lord, teach us to pray"—and it is by the inspiration of the Holy Spirit that we can both think those things that be right, and find utterance for them in prayer. Nay more, herein we rejoice for "the Spirit also helpeth our infirmity; for we know not how to pray"

as we ought ; but the Spirit himself maketh intercession for us with groanings which cannot be uttered " (Rom. viii. 26).

Here, in the very heart of the work of healing, we know we have the co-operation of the Holy Spirit. If in approaching the Father we have an advocate in the Person of Jesus Christ the Righteous, so in approaching the Son we have an advocate and witness in the Person of the Holy Spirit. Can we in prayer and intercession for this work be too mindful of, or too reliant on, the help which comes from such a Source ?

3. And the gift that is bestowed in Christian Healing, what is it but a larger measure, a fuller outflowing of the Spirit of Christ Himself ? He is the Lord, and Life Giver. In giving Life, He gives Himself ; in giving Himself, He gives Life ; life on every plane of being : on the physical plane, restoration of functional activity, repair of nerve and tissue, all that makes for health and wholeness ; on the mental plane, clearness of vision, insight, balance, sanity, judgment ; on the spiritual plane, the will braced up, the affections kindled, the Divine element of our being restored to its rightful supremacy in the kingdom of man's tripartite being.

Thus the work of the Holy Spirit is seen in every stage of Christian Healing ; in preparation, co-operation, and operation.

P. | Lord, we pray Thee that Thy Holy Spirit may always precede and follow us, so that in all our works, begun, continued, and ended in Thee, we may glorify Thy Holy Name, through Jesus Christ Our Lord. Amen.

THE SPIRITUAL CONFLICT

The Christian's life in this world is a state of war. While we are the servants of the Prince of Peace, we are also the soldiers of Him Who came not to bring peace but a sword ; and it is by the sword of the Spirit that the peace is to be won. Against us are ranged the powers of sin and disorder, everything that makes for corruption whether of

body or soul, the spiritual powers which tempt to sin and induce disease, and with them there can be no truce.

This being so, it is urged by many that the movement to promote Christian Healing is an attempt to interfere with the conditions of our warfare, and if successful would make us soft and enervated by removing those hard conditions under which we must learn endurance. For it is "he that endures to the end" that is saved.

This view seems to be widespread, and is at first sight plausible, but a further glance shows it to be unsound. For we are put in this world not simply to fight, but to overcome; and, therefore, we need have no scruples lest by overcoming we end the fight. We are called upon to overcome disease, and to stamp out sin by the Power and Grace of God. To see our true attitude towards disease it is safest to follow the footsteps of Our Lord, noting carefully His commands and promises.

Unquestionably Our Lord's attitude towards disease was one of attack. Where Satan had bound, Christ loosed. We read of no single case of healing being sought from Our Saviour and His refusing to heal. Whatever was the cause of the disease—whether it was the patient's own sin, or evil acting indirectly—the bringing of the sick to Christ was deemed by Him an occasion for the glory of God to be shown forth in healing. He Who said, "Thy sins be forgiven thee," said also, "Arise and walk," reviving the palsied soul and body at once.

Now, this action of Our Lord's is utterly inexplicable on the hypothesis that the continuance of sickness is in itself beneficial. Of all the multitudes of sick persons who came to Jesus, there was not one case where He judged it best to let the suffering continue. "He healed them, every one."

His motive in healing was, without doubt, compassion. To imagine that His works were performed merely as a display of power, without respect to the true needs of His people, is impossible for Christians. We are, therefore, entitled to conclude that, in the judgment of Incarnate

God, it is expedient that all who are brought to Him with the prayer of faith should be healed in body, as well as in soul.

But we have inclined to the error of rigorously subdividing our nature into body, mind, and spirit, and have somewhat hastily concluded that physical means are alone appropriate to physical disease. The terms "natural" and "supernatural" have also been so used as to obscure the fact that the natural is the channel of the supernatural, that God acts through every instrument, and that the body reacts to mental and spiritual, as well as to physical stimuli.

The fear remains in some minds that Christian Healing makes things too easy for the patient. But surely this fear is groundless. On the contrary, it seems that the patient is required to make far less effort of will in order to take a tonic or a course of baths, than to persist in a course of faithful prayer, for prayer is more difficult than the mere swallowing of a draught. It is this persistent faithful prayer that gives the soul endurance, and that also makes Christian Healing not easy but difficult. There is a conflict against disbelief, spiritual sloth, and despair, and this conflict, if won, raises the soul to a higher stage, and the result reacts upon the tissues of the body.

And, seeing that this conflict is hard, and that the soul of the patient is often weakened, the need for the ministry of intercession is apparent. Those who are strong in faith must come to the succour of the weak, and help to lift them from their depression of soul. The cure is beyond the power of any man, it is aided by physicians, nurses, and intercessors; but it is essentially the work of the Holy Spirit, the Giver of Life, and therefore it is to Him that we look for our saving health. But this earnest, patient, faithful waiting upon the Lord does indeed, as revelation and experience both testify, renew the strength, and enable those that wait to "walk and not faint."

But let us not run away with the notion that Christian Healing will banish sickness in this or in the next generation. The fight must still continue and not flag, for the

powers of evil still work havoc. But it is for us who take Our Lord at His word, to try to bring every sufferer to Jesus, to help him to give his soul into the pierced hands of the Physician of Souls, and to lay his body in the Saviour's pathway that he may be touched by Him and may hear His loving words, "Arise and walk."

We have the same need of healing as in the days of the Galilean ministry ; we have the same Saviour amongst us still ; and He expects us to look to Him in faith, for He Who said, "I am with you always," said also, "According to your faith be it done unto you."

CHAPTER XI

THE PRACTICE OF THE EARLY CHURCH IN CHRISTIAN HEALING

IT is recorded by St. Matthew that Jesus healed all manner of disease and all manner of sickness (St. Matt. iv. 23).

It follows from this that the Lord definitely accepted the sphere of bodily disease as a province for the exercise of His Ministry of Redemption. How vast were the numbers of sick and suffering persons whom He healed! How various the means He used in healing them in accordance with the circumstances of each case.

0. We are told that Our Lord healed all who came to Him. During His public ministry for three years there was bodily restoration for all who believed, for all who willed to be healed and sought the Divine Healer.

12. It must be noticed also how expressly Christ ordained that this part of His Ministry should be carried on by His Church. When he first sent out His twelve Apostles He gave them power and authority over all devils and to cure diseases. He sent them to preach the Gospel and to heal the sick (St. Luke ix. 2). "As ye go, preach . . . Heal the sick, cleanse the lepers, raise the dead, cast out devils" (St. Matt. x. 7, 8). When He sent the seventy it was with the same charge: "Into whatsoever city ye enter . . . heal the sick that are therein" (St. Luke x. 8, 9). The same charge was given to the eleven before the Lord's Ascension: 11. "Go ye into all the world and preach the Gospel to every creature . . . and these signs shall follow them that

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believe . . . they shall lay hands on the sick, and they shall recover " (St. Mark xvi. 15-18).

Jesus Christ thus gave commandment to heal the sick and cast out devils, as well as to preach the Gospel to all the world, while His parting words of promise to His Church ensure to them the power to carry out the command. The command was twofold. "Heal the sick," has, for centuries, been left unheeded, while the first has been accepted as binding on all His faithful followers.

Indications are not wanting to-day of a desire in the Church to claim once more Our Lord's promises of the gifts of healing by the laying on of hands with prayer.

The teaching and practice of the Church have taught us to regard the imposition of hands, as in Confirmation and Holy Orders, as a symbol and means of the transmission of grace and power. If we have ceased to look for the grace of bodily and Christian Healing through the same sign, it surely must be because faith has failed, since Christ's promise has never been withdrawn.

Many years ago in England the minds of a few men began to be perplexed by the fact that the Church had abandoned a work that once it performed, the work of healing the sick. Although Our Lord's miracles of healing were not worked in order to make people believe in Him, nevertheless their appropriateness helped to confirm the faith of such as already believed. "He went about doing good." How better could the Messiah be revealed? "We beheld His glory," said St John, and in nothing was His glory more clearly manifest than in His intense pity for every form of human weakness and suffering.

When cases of sickness and disease were brought to His notice His power could not be confined, and the lame walked, the lepers were cleansed, the blind received their sight, the deaf heard, and the dumb spake.

Before the close of that wondrous ministry powers were conferred upon the Church to enable it to carry on the work for the children of God which had been begun by its Founder. Part of the commission to the Apostles was

"Heal the sick." The Apostles were obedient to the command. "They even carried out the sick into the streets and laid them on beds and couches that, as Peter came by, at the least his shadow might overshadow some one of them. And there also came together the multitude from the cities round about Jerusalem, bringing sick folk and them that were vexed with unclean spirits; and they were healed" (Acts v. 15, 16).

But for centuries, although the Church has claimed that all the more spiritual powers which were bestowed upon her are still at her disposal, hardly any attempt has been made to claim this spiritual power of healing disease. Those who were pondering upon the question began to ask why this was so, and they came to the conclusion that Our Lord had granted this power, like the others, "to the end of the world," and that the only reason why the Church does not heal to-day is on account of lack of faith.

Miracles of healing do not occur because we do not expect them. As those who were interested in the matter thought and prayed, they were led to the conclusion that the power of healing was lying dormant, and that if only they could win the right faith, in answer to fervent prayer, God would again manifest His power by granting to some chosen men the power to heal.

It is well that we should have brought before us the practice of the Early Church in the matter of Christian Healing; or, in other words, the practice of combining in one operation the healing of body and soul. It would be helpful to us all, and stimulating to our faith, if we kept more constantly before our minds the manner in which the Church of the Apostles and the Fathers understood, and carried out, the command of the Master to "Heal the sick."

It appears still to be thought by some that miracles (or *works*) of healing ceased with the Apostles, that methods of healing (i.e. spiritual methods) which were common in the time of the Apostle St. James, and efficient enough, are unnecessary, and even undesirable, in these days of scientific

progress. They also give it as their opinion that the power of healing by the laying on of hands, or by unction, was neither intended to be exercised by the Early Church, nor did that Church exercise it.

To refute such statements as that we have only to turn to the very full testimony afforded by the writings of the Christian Fathers and other extant documents of the Church, dating from the close of the Apostolic Period to the seventh century. From an examination of these it is abundantly clear not only that Christian Healing formed a normal part of the Church's ministry, but that it was regarded by some among the most eminent of the Fathers as inseparable from the work of redemption.

Let us now turn to the record that Christian writers from the first to the seventh century have left us. We need not pause here to consider the Apostolic records which prove how universally co-extensive with the preaching of the Gospel was the work of Christian Healing. Those records carry us well on towards the close of the first century; and it is at once striking and instructive to observe how fully the sub-Apostolic Church carried on the tradition of the Apostles in its methods of procedure.

St. Justin, writing in the very early part of the second century, speaks of the continuance of the Spiritual Gift bestowed upon the Church (enumerated by St. Paul in 1 Cor. xii.), including the Gift of Healing. He also refers to the practice of exorcism as common in the Church. "Every demon," he says, "when exorcised in the Name of the very Son of God . . . is overcome and subdued." And in the second Apology he again calls attention to the same fact as one of common knowledge.

And now you can learn this from what is under your own observation. For *numberless demoniacs* throughout the whole world, and in your city, *many of our Christian men* exorcising them in the Name of Jesus Christ . . . *have healed and do heal* . . . driving the possessing demons out of the men, though they could not be cured by all the other exorcists, and those who used incantations and drugs.

Following Justin Martyr comes St. Irenæus, Bishop of Lyons. Writing towards the end of the second century, and to refute all the existing heresies of his time, he claims that the Church alone has the power of true Christian Healing ; and that it is well known to all that it is her constant practice to heal as well as to teach.

Wherefore also (he writes), those who are in truth His disciples . . . do certainly and truly *drive out demons*, so that those who have been cleansed from evil spirits frequently both believe and join themselves to the Church. . . . Others again *heal the sick by laying their hands upon them*, and they are made whole. Yea, moreover, as I have said, the dead even have been raised up, and remained among us for many years. And what more shall I say ? It is not possible to name the number of gifts which the Church throughout the whole world has received from God in the Name of Jesus Christ . . . and *which she exerts day by day* for the benefit of the Gentiles, neither practising deception upon any nor taking any reward from them. For as *she has received freely from God*, freely also does she minister. Nor does she perform anything by means of angelic invocations, or by incantations, or by any other wicked, curious art ; but by directing her prayers to the Lord . . . and calling upon the Name of Our Lord Jesus Christ *she has been accustomed to work miracles* for the advantage of mankind. . . .¹

Tertullian, the first great Latin theologian, writing in the year 211, makes reference to a number of cases of sickness healed by Christians, in one of which (that of the Emperor Septimus Severus) oil is mentioned as the means used. The Rev. F. W. Puller considers that unction was in general use in the Church at that time.

Origen is the greatest witness for the practice of the Church in the matter of healing in the third century. He is most eminent of the Greek Fathers. He died in 253. In his argument against Celsus he alludes to the healing miracles performed by the Apostles, and says :—

There are still preserved among Christians traces of that Holy Spirit. . . . They expel evil spirits, and *perform many*

¹ *Irenæus*, Book II, chapter xxxii.

cures, and foresee certain events according to the will of the Logos.

Farther on he says that he himself witnessed many remarkable cures performed by Christians; and again he writes:—

And some Christians give evidence of *their having received through this faith a marvellous power* by the cures which they perform. . . . For by these means we, too, have seen many persons freed from grievous calamities, and from distraction of mind, and madness, and countless other ills, which could be cured neither by men nor demons.

In the next century, the fourth, while there are continued records of acts of healing constantly performed by the Church by various means, such as prayer and sacraments, and the relics of the martyrs (St. Ambrose, St. Chrysostom and St. Augustine all testifying to many they had either themselves seen or heard of through reliable witnesses) healing by the laying on of hands seems to have become less frequent. The Rev. F. W. Puller gives several instances in his book,¹ especially mentioning the case of a monk named Benjamin, “who had received from the Lord the Gift of Healing.” Most of the other *thaumaturgi* mentioned appear generally to have used oil in the exercise of their *charisma*. We should, however, note that it is at this period that Eusebius, Bishop of Cæsarea, speaking of the growing rarity of spiritual gifts in the Church, attributes it to her *unworthiness to receive them*.

St. Augustine, at the close of a lengthy account of many miracles he had seen or knew of, testifies to the reality of the work of Healing in the Church.

So that we see there are miracles at this day wrought by God, with what means He likes best, Who wrought them of yore. . . . We have gotten a good custom of late of reading the relations of such as these miracles are wrought upon unto the people, yet perhaps they are read but once, which they are present do hear, but no one else; nor do they that hear

¹ *Anointing of the Sick*, pp. 103–172.

keep them long in remembrance, nor will any of them take the pains to relate them to those who have not heard them.¹

When we pass from the personal testimony of individuals in the Church to the consideration of her formularies and official documents, the evidence that healing was a recognized duty, and was practised by the Church as regularly as any other duty, is still more convincing. As the Rev. F. W. Puller remarks :—

The evidence of the liturgies shows that the expectation of supernatural cures through prayer and unction *was not limited to special occasions*, when the sick person had the good fortune to be brought into contact with some wonder-working saint of eminent holiness. The Church as a whole claimed to be endowed with the *charisma* of healing, and *she normally exercised the power imparted to her* by means of her duly ordained ministers.²

One of the earliest known of these liturgies is the *Testament of Our Lord* (considered by some to date from 350) which contains the following prayer :—

O Lord God, Who hast bestowed upon us the Spirit . . . O Christ, Who didst sanctify us . . . Who art the Healer of every sickness and of every suffering, *Who didst give the gift of healing* to those who were accounted worthy of this by Thee ; send on this oil . . . the delivering (power) of Thy good compassion, that it may deliver those who labour, and heal those who are sick, and sanctify those who return when they approach to Thy faith ; for Thou art mighty and (to be) praised for ever and ever. Amen.

In *The Sacramentary of St. Serapion* (Bishop of Thonius and “ trusted colleague and champion of St. Athanasius ”), which Bishop John Wordsworth dates at about 350, the two forms for blessing of oil and water for the sick resemble that found in the compilation known as *The Apostolical Constitutions* (date 375). In all these the consecrating prayer is to the effect that God may grant healing power upon these creatures (oil and water), that every demon and

¹ *City of God*, Book XXII, chapter viii.

² *Anointing of the Sick*, p. 190.

every sickness may depart . . . that the partaking of these creatures may be a healing medicine and a medicine of complete soundness—for soul, body, spirit.

In the Gregorian Sacramentary, compiled by St. Gregory the Great, who was Bishop of Rome from A.D. 590 to 604, the form of consecration is much the same; the oil is consecrated as

A means of protection for mind and body, for getting rid of all pains, all illnesses, all sickness of the body. . . .

Thus we find in the Church-records for centuries past the strongest possible evidence that in every part of the Church, east and west, at least up to the seventh century, Christ's original command to heal the sick was accepted in its literal signification and carried out in its literal sense—as it had been in the days of the Apostles.

THE CHURCH'S TEACHING ON SICKNESS AND HEALING, AS EXHIBITED IN PRIMITIVE LITURGIES AND COMPARED WITH MODERN OFFICES

What is the real mind of the Church on the subject of human sickness and infirmity and the Divine Will in healing? Is it possible to ascertain it? Has it ever found utterance in any of her formularies or authoritative documents?

All the earliest formulated prayers of the Church were, as we know, grouped around that great central act of worship, which in early times formed the only regular public service—the Holy Eucharist. It was the prayer-meeting of the Christian Church. And in every Primitive Liturgy, or Order of that Service, the desire for full and perfect redemption, both of body and soul, finds utterance.¹ Sickness and disease of body was not then, as so often now,

¹ *The Apostolical Constitutions*, A.D. 375; *The Sacramentary of Serapion*, A.D. 350, and others. Those representative of the main groups of Liturgies have been translated by Drs. Neal and Littledale.

dissociated entirely from weakness and infirmity of mind and spirit. This is clearly manifest in these earliest prayers. From them we learn, and more completely perhaps than from any other source, how deeply impressed was the Christian Church with the fact of the deep-seated nature of that evil which so often finds its outward expression in physical disease and infirmity. We learn, too, how simply and literally the Church realized and accepted the obligation of her twofold Mission to mankind—the Mission to teach and heal.

Going through the chief of the Primitive Liturgies—from which all other Liturgies are derived—we find this thought of her twofold Mission not only dominating all the intercessory prayers but again appearing as the object of the Communion of the Body and Blood of Christ. Very remarkable indeed is the uniting of the physical with the spiritual in the words repeated by the celebrating priest, both in his own Communion and in those referring to the Communion of the people :—¹

Let not, O Lord, the communion of Thy holy mysteries be to my judgment or condemnation, but to *the healing of my soul and body* (*Liturgy of St. Chrysostom*).

And in the thanksgiving which follows :—

We give Thee thanks . . . for the reception of Thy Holy mysteries which Thou hast given us for the well-being and sanctification and salvation *of our souls and bodies* (*Liturgy of St. Mark*).

While in the great Eucharistic Prayer in the latter Liturgy we have :—

Furthermore, O Lord, heal the diseases of our souls, cure our bodily weaknesses, O Physician of souls and bodies, Overseer of all flesh, oversee and heal us by Thy salvation.

This is but one of many such passages found throughout this and many other Liturgies.

¹ This survives in our English Office of Holy Communion.

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It would be well, perhaps, to give other instances of these prayers for healing.

In the same prayer—a very long one—in St. Mark's Liturgy, occur the following petitions:—

Them that are sick, O Lord, of Thy people visit in Thy pity and mercies and heal. Avert from them, and from us all, sickness and infirmity, drive away from them the spirit of weakness ; raise up again them that are lying in long sickness ; heal them that are vexed of unclean spirits.

In the Prayer of Consecration (*Deacon's response*),

That they—the consecrated elements—may be to all of us . . . for healing . . . for renovation of soul, body, and spirit.

And so one might go on multiplying instances of petitions for healing of body and soul.

What we have particularly to notice in regard to them all is the fact that they are absolutely, and without exception, unqualified by any such clause as “if it be Thy Will.” The Church was not assailed by doubts as to God's Will in the matter of healing, whether of body or soul. Wholeness, or salvation of both body and soul, she had learned from her Master, was covered by the Will of God. And this conviction finds utterance in another way—by the frequent address to Our Lord as “Saviour of our souls and bodies,” and “Physician of our souls and bodies”—an expression common to the Liturgies of St. Mark, St. James, and St. Chrysostom.

There is one more point which should be noted before closing these remarks upon the ancient Liturgies, and that is the expression of the Church's consciousness of her two-fold Mission of healing and teaching. It is embodied in the following words, and occurs twice in the Liturgy of St. Mark:—

Master, Lord, and our God, Thou Who didst elect the twelve-lighted lamp of the twelve Apostles, and didst send them into the whole world to preach and to teach the Gospel

of Thy Kingdom, and to heal every sickness and every infirmity in the people; and didst breathe into their faces and didst say to them, Receive the Holy Ghost, the Comforter . . . thus do Thou also upon us Thy servants, that stand around in the entrance of our holy ministry . . . together with all the fullness of Thy Holy Catholic and Apostolic Church.

We will now pass to the consideration of the question whether the teaching which finds expression in these earliest Church services has been perpetuated in others derived from them, particularly in those in use in the Church extended to our own country. In Warren's *Liturgy and Ritual of the Celtic Church* is given the text of some of the Offices used in the British Isles from, presumably, the first introduction of Christianity in the end of the second century until well on into the Middle Ages.¹

The actual dates of these documents, discovered not long ago, are the seventh to the ninth centuries. In some cases they are fragmentary. But the *Book of Dimma* (seventh century) contains an *Office for the Communion of the Sick*; and the *Stowe Missal* (ninth century) not only contains this Office but also one for the *Visitation of the Sick* (*Ordo ad visitandum infirmum*). A few extracts from these will suffice to show that prayers for recovery from sickness are still unconditioned; the sick person being, moreover, exhorted to perceive the hand of God in his recovery—not in his sickness. This occurs in a bidding prayer, the earliest forms of the Visitation Order containing no exhortation. These do not begin to appear until the end of the eleventh century; the exhortation in the present English Visitation Office being an expansion of that found

¹ In Central England the churches, together with their books and everything else belonging to them, were destroyed by heathen invaders . . . at the close of the fifth century; but the Celtic Church in the remoter part of England, as well as in the neighbouring kingdoms of Scotland and Ireland, retained its liturgical independence for many centuries afterwards.—F. E. WARREN, in *Encyclopædia Britannica*.

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in the Sarum Office Books of 1085, of which mention will be made farther on. The following is a close translation of the chief passages from the Offices mentioned above :—

Let us pray, brethren, to Our Lord God for our brother, N., whom present sickness (lit. *evil of weakness*) sorely wounds, that the Lord's kindness may condescend to cure him with heavenly medicine ; may He Who gave life give also health. Through Our Lord.

Let us, dearly beloved brethren, pray with supplication to the Living and Almighty God, to Whom it is most easy to restore and strengthen all things (or " works "), for our sick brother, that the creature may perceive the hand of the Creator in recovery, and that the kind Father may condescend to re-create His work in His man through Our Lord.

Then follow these beautiful prayers for recovery :—

O Lord, Holy Father, Almighty Author of the Eternal Universe, God unto Whom all things live, Who givest life to the dead and callest those things which are not as those things which are ; mercifully perform Thy accustomed work, Who art the Maker, in this Thy creature. Through Our Lord. ✓

Let us, dearly beloved brethren, pray unto God in Whose hand is both the sustenance of the living and the life of the dying, that He may cure the infirmity of this body and give health of soul ; that what is not deserved through his merit he may of Thy gracious pity obtain by our prayers through Our Lord.¹

The question which now remains to be examined is : How the idea that sickness comes from God, and is to be so accepted, which dominates the prayers and the Exhortation of our present Visitation Office, found its way into it. And the answer appears to be fairly simple. After the Norman Conquest, Osmund, a Norman Count, Bishop of Salisbury, undertook the revision of the existing English Office Books. In 1085 he had completed the work, and the Sarum Office Books—the *Sarum Use*—which became the

¹ These four prayers, with others of a like character, are taken from the *Missa de Infirmis* in the *Book of Dimma*. The *Ordo ad visitandum infirmum* in the *Stowe Missal* contains exactly the same prayers.

most important in England, were the result. One of these (the *Manuals*) contained an *Ordo ad visitandum infirmum*; and in it occurs the following exhortation to the sick person:

Dearly beloved brother, give thanks to Almighty God for all His benefits, patiently and gently bearing the weakness of body which He has sent upon thee, for if thou endure it humbly without murmuring it bringeth the greatest reward and health to thy soul.

Bearing in mind the fact that no exhortation occurs in any known Visitation Office prior to this date, to what can be attributed this uncatholic (i.e. opposed to the teaching of any accepted Church formulary), as well as unscriptural, exhortation? Is this mediæval production, contravening as it does the whole body of the Church's teaching, to be accepted as expressing the truth—and that upon the authority of presumably a single bishop?

And if not, how are we to regard the Exhortation in the Visitation Office in our own Prayer Book, which is based solely upon the eleventh-century composition and upon a Homily (against the fear of death) composed in 1547? Are we to consider this as expressing the mind of the Church upon the subject of sickness and healing; or are we to take our stand upon the uniform teaching of the New Testament Scriptures and the continuous teaching of the Church revealed in the Prayers of her most ancient offices which remain, some of them, in use to this day?

Let us hope that in the revision of our English Prayer Book something may be done to bring the teaching of the Visitation Office more into line with that of the whole Church in this respect. Meanwhile, patiently waiting for this, we may surely feel with confidence that the true mind of the Church on this matter has already been revealed.

CHAPTER XII

PRACTICAL SUGGESTIONS FOR THE REVIVAL AND EXERCISE OF CHRISTIAN HEALING

THERE never was a time when the world more needed the Healing Christ than to-day. The whole creation is groaning and travailing in pain still, waiting for the redemption and healing. There are countless thousands of wounded bodies and shattered nerves ; sickness and disease hold sway among us ; they are outpacing the skill and efforts of the medical profession. Our asylums and mental homes hold many souls as in a dark dungeon. Homes for "incurables," and hospitals, are full, and being enlarged. It is indeed a picture of unrelieved pathos and despair. Yet, "there standeth One among you Whom ye know not," One Who was lifted up from the earth that all men might be drawn to Him, taking our infirmities and bearing our sicknesses, redeeming the stained souls and suffering bodies of mankind ; One Who is alive, for evermore, the Living Christ.

What, then, is lacking ?

His own words are : "Ye will not come to Me that ye might have life."

"My people perish for the lack of knowledge."

Between the Healing Christ and the sick—between His Love and their need and suffering—we stand, the clergy and laity who are His Body, His Church.

A Living Church is a Church in which the Living Christ works. It must needs be a healing Church, for the Spirit of Christ is one of love and healing. Are we a living Church

with a life-giving faith? Many believe in Christ as the Saviour of the soul, but few yet believe in Him, and still fewer confess Him, as the Saviour of the whole being of man, body, soul, and spirit. We have had faith to go to Him for the needs of the soul, but we have not had a faith big enough to believe in Him as the vanquisher of disease and sickness. We have eyes and see not, ears and hear not. Let us turn to God in penitence for our past neglect and hardness of heart, asking Him to open our eyes and unstop our ears, to touch our understanding, that we may see and hear and believe.

Jesus Christ claims to be the Way, the Truth, and the Life, for the world and all its needs. His life was the demonstration of this claim, and He formed His Church, and bequeathed His power to it, that it might carry on His twofold Ministry of Healing the souls and bodies of men.

"Go ye out into all the world," is His Command. "Preach the Gospel and heal the sick," is His Commission. "Lo, I am with you always," is His Promise.

The world will never be free from sin and disease until Christ is acknowledged as the Healing Saviour. The cause of much suffering in the world to-day lies far deeper than the physical part of man's being. It is hidden in the mental and moral life, where physical remedies cannot reach and are powerless to heal.

Christian healing is necessary and indispensable, for it was ordained by Christ. And the fact that we have such numbers in our midst to-day branded "incurable" by the medical profession, shows clearly that it is still needed.

The gift of healing is charismatic, that is, it is one of the many beneficent gifts of God for the enrichment and healing of humanity.

St. Paul says there are diversities of spiritual gifts and that the Holy Spirit distributes them "severally as He will"—that is, to ministers and laymen. But the divine power to heal is also inherent in the Church of Christ as part of its corporate life. It is an integral part of the being of the Church.

When, therefore, Christian Healing is once more fully recognized it will open the way for those in the Church who possess the gift to use and develop it in their visitation of the sick, and for the Church to become, in fact, what it is potentially, Christ's life-giving Body.

All do not possess the gift of healing, but all can help to prepare the way for Christ's coming to His people as the Healing Saviour, by giving out the message of healing which the Gospel contains, by praying definitely for the recovery of the sick, and pointing them to Christ as the Lord that healeth.

The possession of the gift of healing does not give to men the power to heal of themselves, but it constitutes them—when the gift is consecrated and yielded back to God—human channels through which Our Lord can reach and heal the sick in soul and body.

If the human instruments were to take credit to themselves for any acts of healing they would automatically be cutting themselves off from direct contact with the source of Divine Power, and thus be thrown back upon themselves and the limitations of their own physical and mental efforts, and cease to be channels through which the Spirit of Christ could work.

Christian Healing rightly understood is sacramental—that is, it is an extension and application of the Incarnate Life of Christ through the members of His Body. But it can only be "spiritually discerned," as Christ Himself can only be spiritually discerned. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14).

I am often asked the question: "How can one know whether he has the gift of healing, and if he does possess it, how is he to develop it?" I will try to answer that question to the best of my ability.

In the first place, those who possess this charismatic gift will always feel themselves drawn to the sufferers with feelings of deep sympathy and a heartfelt desire to

help them, and their presence will bring to the sick a sense of comfort and peace, but it is only through *results* that one can fully know how far he has been endowed with such a gift.

Another essential in a spiritual healer is that he has an unclouded faith in God—for it is through faith and prayer, and the use of the blessed Sacrament, that one is kept in such close touch with God as to be a constant receiver of His Divine Healing Life. Love and sympathy for one's fellow-men give us the heart-touch with the sufferers, that we become links between Christ—the Lord that Healeth—and His suffering child.

You develop your spiritual gifts and faculties just as you develop your physical and mental gifts—by use. People will come to you who are sick and in trouble. You must point them to Christ and pray with and for them, and, if so impressed, lay your hands on them in the Name of Jesus Christ. But do not neglect to point out that Christian Healing is through Christ and is for the soul as well as the body, and in order to receive the greatest blessing there must be penitence and a desire for amendment of life.

✓ One must also see that God's laws on the physical plane are being obeyed, and if the sufferer is in need of medical advice and help and is not receiving it, you should at once guide your patient to a good Christian doctor who will co-operate with you.

But those who find they have been chosen and endowed for such blessed work must not enter lightly upon this ministry. Above all beware of spiritual pride, for if that creeps in, one's downfall is not far off; it is one of the subtle snares of the devil. Remember that you are going out in the Name of Jesus Christ to fight—not flesh and blood—but "principalities and powers and the rulers of the darkness of this world." And in order to do this, you must put on the whole armour of God. Your body, soul, and spirit must be prepared, adjusted, and attuned to God, so that you may be a perfect instrument in His

hands to be a receiver and transmitter of His Healing Life.

An illustration might help the reader to understand my full meaning. Marconi can only communicate by wireless if there be a receiving instrument, and not even then if that instrument is out of order. Or again, electricity cannot manifest in light unless it has a proper connexion with the electric bulb, and the bulb is undamaged. It is a matter of common sense, therefore, to attend to the wires and bulbs if you want proper light in your house.

In the same way, if we want to see the Glory of God made manifest through us, we must put our house in order and strive to live in perfect harmony with Him.

If we have this heart-desire to serve God, and are willing to make the sacrifice and go through the suffering, then I would suggest that we not only work for God, but that we spend more time in the Silence. Enter into the Silence, if possible at a fixed time every day, for about twenty minutes or half an hour, and rest in Him with this desire in your heart—that by the working of His Holy Spirit in you, you may be prepared physically, mentally, and spiritually for this Ministry of Healing. Do not try to reason it out, or will it to come; if you do so you are operating on the mental plane and not the spiritual; but as you relax your nerves and muscles, so also relax the mind, and let your heart rest in God, that He may give to you with every breath a fresh influx of His own cleansing Life.

Remember that God wants you, and that He desires to prepare you and make you fit to be His instrument in this work, far more than you can desire it. Therefore, I say, do not let there be any strain or tension, but a quiet, expectant communion with God, with a prayer in your heart that He will help you to fit your life into His plan and that His Will shall be done in and through you to the help of those who suffer and to the Glory of His Holy Name.

HERE
IS WHERE
YOU
FAIL



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